A Publication of The Atlanta Gay Center

The News

Vol. 1 No. 17

August 8, 1985

INSIDE!!!!!

Rocky's Bolts and Jolts
George Dureau
Pride Photos
Table Talk
and much more!

The Issue Is Retrospective On Pride

"Pride 85" is history. We're happy to present an article we hope will make you think about what our annual Pride celebration is and could or should be.

We're sorry that THE NEWS is late. Producing a timely publication with a volunteer staff and volunteer typesetters was a nice, if somewhat impractical idea. This is our first issue set (primarily) on our very own new equipment. We appreciate your patience in the past and trust that we won't have to apologize for being late ever again. Our thanks to Jerry and Gary of Uppercase, Inc. for the help they gave us.

The nest issue of THE NEWS will available on September 5 with some changes in format and several new regular features. We think you will be pleased with our new additions.

Enjoy THE NEWS.

Retrospective on Atlanta Pride '85

Oh Dear, What Can the Matter Be?

"Stonewall...A New Attitude" the theme of Atlanta's 1985 pride celebration says a lot about what did and did not happen this year as lesbians and gay men were given and, once again overwhelmingly rejected, the ability to participate in a celebration that, according to some, should be our Fourth of July, Kent State, and Selma to Montgomery March all rolled into one.

There were four major events held between June 22 and July 6; only the Human Rights Campaign Fund's fundraiser reception for Harry Britt came near to organizers' expectations in attendance or fundraising. The parade and rally were attended by an estimated 5,000-7,000, the ecumenical service for persons who had died of AIDS by around 300, and the "Alive" concert by the G.A.Y. Marching Band by less than 200.

Trying to understand what happened (and why) in this year's pride celebration is a difficult and elusive task. The hard facts are few, the accusations (often well veiled) and suppositions are rampant; few are willing to be quoted on the subject. We'll present what we were able to learn without names attached; they're really not important. What is important is that people's actions and feelings contribute to a general malaise around what could and should be a wonderful and empowering occassion for tens of thousands of gay people.

Atlanta, an acknowledged "Gay Mecca", isn't New York, San Francisco, or even (blessed be) Houston. But, south of Washington and east of Dallas, Atlanta is IT for gay men and women. Why do we have an annual pride celebration that ranks in size and enthusiasm with Yipsilanti, Michigan, or Cape Girardeau, Missouri? People from all over the country will soon flock here to join locals and spend big bucks as they dance, drink and drag all over town and down the Chattahoochee. People from all over the southeast could come here for a pride week celebration and have just as good a time and spend a lot less money. They don't. What can the matter be?

Some say the matter is that Atlantans are too complacent. It's easy to be gay here. Most of us haven't been raised to give thanks and celebrate that the sun comes up every morning. Why then should we celebrate the fact that (if we are careful) we can pretty much live our gay lives as we want. Maybe we don't need a Gay Pride Celebration at all. A few quick calculations show that WSB's Fourth of July Parade would have about 4,000 spectator participants if it drew the same percentage of the general population as our parade draws of the gay population. Would WSB have their parade if 4,000 turned out?

Perhaps the matter is that gay Atlantans are apathetic. That's a word we hear a lot and those we hear it from are usually angry; they do all the work and no one appreciates it or supports them. More than a few people have felt this attitude (it's not a new attitude) around the pride parade for a number of years. They say the sense of anger and seperatism keeps them away. Is that what causes the apathy?

Lots of people say they didn't participate in the parade because they didn't know about it. That is a fair and honest complaint. Advance publicity of the date and actual time of the parade was minimal at best. It is probably safe to say that posters, advertising, and public service announcements starting a month before the parade, rather than almost nothing a week before, would have resulted in double the attendance. Members of the Pride Committee claim they lacked the manpower and the funds to get this kind of notice out. The lack of manpower and funds are true. Having the actual time and date of the parade known a month beforehand doesn't take a lot of people or money. THE NEWS (and perhaps other publications) would have run announcements and ads free of charge had they had the information. Then again, the "Alive" concert was really well advertised and promoted, reasonably priced and held on a rainy afternoon with no competition from numerous fun in the sun diversions and drew even fewer people than the Pride Parade. More attitude?

Why doesn't "Pride" have the people and the money that it needs to a least get the information out on time? People have lots of answers for that one: Many organizations (who say they would have helped fundraise and plan) say they were never invited to participate in the planning process. There was an ad in "Cruise" and some posters around town announcing the planning meetings, but the posters didn't say "Gay Pride" they said "Stonewall...A New Attitude". Most of the people we asked didn't know what Stonewall was, much less associate it with a gay pride celebration. The Pride Committee says a mailing to the 30 or so organizations was "too expensive". Not doing this mailing may have been the most expensive thing the Pride Committee did.

cont. p 5

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H · E · A · L · T · H

Considering Health...Not Illness

Today we are in the midst of a health crisis: AIDS has created an urgency of unprecedented proportions in the gay community. As a result of the AIDS crisis a tremendous amount of energy, time, and resources have been not inappropriately expended. We must continue these expenditures if a control or cure is to be found. We must become aware of the symptoms of AIDS and the measures used to prevent its spread. By now, hopefully, most are aware of these facts and continue to keep abreast of current developments. It is also imperative that we maintain a proper perspective; it is far too easy to develop narrow vision and paranoia. We must remember that gays have the same problems and diseases (like common colds, rashes and aches and pains) as everyone else. Everytime one of us gets sick it is not related to AIDS. True, we do have special medical problems that should be tended by those with knowledge about our special needs, but don't let your health care provider forget about common illnesses. After all, the odds of our having a routine medical problem are much greater than those of our having AIDS. That's why I stress the importance of maintaining a proper perspective and realistic outlook. For that reason (in this as well as future columns) I will not dwell on AIDS. Plenty of digestible information is available from other sources. Instead let's consider other issues of health. That's right - health, not illness.

I say, "health, not illness" because it is my experience that those individuals who consider themselves healthy on an emotional level generally stay healthy on a physical level. The opposite is, likewise, true. It seems that if our mental outlook is disease oriented, our bodies are more susceptible or receptive to illness. But, if we maintain a positive outlook on our own health, our bodies are more likely to respond to that programming. No, I'm not saying that we can stay healthy simply by thinking healthy thoughts. Ideas of health must be translated into a lifestyle of health, into conscious action. Only by doing this can we manifest vibrant health. We must be active participants in our own individual healing; no physician can make you well of his own accord. We must be receptive to health and desire our wholeness. We must escape from the traditional "disease-oriented cure system" and search for more positive ways of caring for ourselves. It is imperative that the individual assume responsibility for his own health, and ultimately that of society.

The medical profession is, today, reevaluating the way its practitioners care for their patients. Health care providers are gradually becoming enlightened in care for the whole patient; preventive medicine and patient education are key factors. Maintaining or re-establishing wellness should be the goal from both physician's and patient's perspectives. What it boils down to is a holistic approach to health, a more humanistic approach that combines the concepts of physical, mental, emotional, intellectual and spiritual wellness. All these factors must be considered; disease in any one is detrimental to our entire human experience.

Bernie Short, MD

Dr. Short is a physician in private practice in Virginia Highlands.

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Rocky's Hot Nuts Bolts and Jolts

How's this for a starter? A sexy live rock show bumping with stiletto heels, the crack of whips, tongues squizzing tongues, a leather 'lady' sliced chains and brains into a plastic bag, hunks hitting punks, while above it all a transvestite's falsetto tops the booming bass guitar. Good? There's more. God help us, there's even a non-Western Union message. Not only that, the performance is hotter than a raunchy pistol. And best of all, it's all right here in our own back yard (scratch Kansas) in "The Rocky Horror Show", playing until August 24 at midtown's Theatrical Outfit.

Producer director Bill Yate's primary avowed aim was to created a rock cabaret show--part concert, part theater, part Alice Cooper. He's done just that, but nowhere else so successfully as in his first act. Here is one fabulous entrance of the beautifully selected case after the other, perfect pacing, and spectacular dance sequences (the peak: "Time Warp") by gifted choreographer C. Lost that will jolt you right out of your seat.

The cast is super, all strong in deceptively easy, flashy parts. The "characters" in "Rocky" are easily forgettable grotesqueries, hardly helped by the script. They cry for hardnosed pros to let the audience recognize that beneath the caked face paint, garter belts and net stockings are authentic flashes of our own sexual selves.

Gordon Paddison's Frank N. Furter, on whose bare, hairy shoulders the show staddles, runs a tricky course between expert camp and human reality. He's highly talented, and has orchestrated the part with every trick in a drag queen's survival kit, especially knowing when to use restraint. Frank outrages with his ruthless hedonism, but in the quiet spaces of the second act, you can't disown him. I got a kick simply watching him descend staircases in his spikes.

He is provided ample support. Relatively normal Brad (Christian Hesler) and Janet (Crystal Fox) descend one rainy night onto Fank's haunted castle, where for the rest of the show their vanilla syrup is splendidly and permanently corrupted by the nuts in Frank's sexual sundae. Contributing to their undoing are Megan McFarland (Magenta), whose singing of the opener/closer "Science Fiction" is arguably the best singing in the show; RuPaul Charles, adequately acting Riff-Raff, marvelous singing as himself; and LuLu Downs as Eddie, whose grandmotherly belting of "Hot Patooie" kids the hell out of every Hell's Angel who roared over you. Jessica Klarp as a punk Debbie Reynoldss; Stuart Culpepper's patiently exasperated Narrator, and Sonny Goff's Nazi-accented wheelchair case more than hold their own.

Finally, there is newcomer Allen Jowers as Rocky, appropriately playing Frank's son lover friend uncontrollable moster as a bemused blond bombshell, a hunk clad only in a diaper-like gold bikini with matching booties trying to adapt his simple soul to the crazy coop in which he's been hatched.

Musically the show is on very sure footing, first in the fine band led by Dennis West, and in the work of the corps--the Transylvanians, whose singing and dancing throughout Act I make it so stunning. Especially notable were Dave Carr, Bryan Mercer, and Kendra Tucker.

One of the production's problems is that its highest energy and success explode in the first act, where the structure is more cabaret theater than play in the first place. In the second act, when the story such as it is unfolds, the tone and pacing noticeably sag. Fortunately the ending itself both musically and logically manages to correct some of the damage.

For, interestingly, there is a message beneath all the flamboyance; closure is achieved. Brad and Janet survive the night in Hell, yet are marked forever by it. Obviously through all the melee, they were supposed to, and did, learn something. What? Both first class, super uptight wimps at the beginning, our intrepid heroes find themselves in Frank's black castle, a veritable chamber of infantile sexual fantasies--a Museum of Polymorphous Perversity. Pleasure for its own sake offers release, but when unleashed, violence, confusion and destruction. Yet the castle is a part of Brad and Janet (us), just as Frank is our own genius of pleasure. In his place, Franks' fun, but sooner or later, he's got to be sent back to the unconscious. In other words, friends, enjoy yourselves, but know when to cool it. And so the last scene proves. Brad and Janet are the only ones left in our "real" world, but now they are prepared. You can face anything life deals in a tight black corset, feathery boa, torn net stockings and high, high heels.

James Rosenfield

L·E·T·T·E·R·S

Dear Editor:

Most of us like the idea of being proud or feeling pride. When we feel proud we feel good, open, inclusive and caring. Sometimes we don't feel so proud (could that be called shame?) and when that happens we don't feel good. We don't feel open or inclusive, we tend to move away from rather than towards new people and ideas, we erect or magnify barriers, and we become exclusive. When I become exclusive I feel shame.

The straight society and media that surround and bombard us promote and glorify exclusivity. We are offered exclusive news stories, film engagements, places to shop, places to eat, places to be seen and clothes to wear while we do exclusive things in exclusive places. We have been seduced into feeling that exclusivity is good, something we should strive for that we will have arrived when we have exclusive things and act in exclusive ways. Straight society and media are no dummies. They know that as long as they keep us thinking it is good to be exclusive we'll be no threat to them.

It would be easy to label exclusivity as a Yuppie or Guppie conspiracy. That's wrong. Anti-prep (Gup, Yup or whatever) people are just as exclusive. Exclusivity is, in fact, not the exclusive property of any one group. That is a shame.

The gay civil rights movement that we have just finished celebrating during our "Pride" weeks is about being included, not excluded, by the rest of society. How can we expect them to include us when we exclude each other. Our Pride Parade which should include 150,000 lesbians and gay men does, in fact, exclude 149,300 of them. The "Promising Pecuniary Professionals" don't want to be seen marching down Peachtree in the company of the "Flaming Faggot's Fraternity" who are equally apalled by the presence of the "Marching Macho Men" who in turn are horror stricken by the "Womyn Waging War" who can't stand...the list goes on and on. If, as some believe, there is an organized conspiracy to exclude us from our rights as citizens of this country and this earth it could be taking lessons in exclusivity from us. Why all this exclusivity and shame?

I don't know what it's about in other people, but I feel shame when I am lonely, frightened, threatened or angry. When I have these feelings I become exclusive; I exclude love, joy, sharing and caring and they, by my own example, are forced to exclude me. We all know people who need love desperately and whose despair makes it almost impossible to love them. Fear, loneliness and anger are the proud parents of our despair, our shame and our exclusivity; disowning these parents may be difficult but we must do it.

Exclusivity and shame share strong bases in the black-white, right-wrong, have-have not thinking that is so exlusive of women who love women and men who love men. Gay men and lesbians have the unique opportunity to disown the either or exclusivity that has been used to oppress us. We have, in fact, done a laudable job of removing these barriers in many of our sexual relationships; pure animal lust is not very exclusive. The health crisis has put a damper on that part of our inclusive behavior. Maybe that's okay; maybe we can now look at new ways of including others in our lives and feeling proud about it.

I'm tired of my exclusivity and proud I can admit it. I'm also proud that THE NEWS and other organizations are planning a series of workshops designed to help us deal with the issues that make us feel and act exclusively. The first workshop (co-sponsored by BWMT) was on Saturday, July 27th at the Atlanta Gay Center.

Gary Kaupman

Dear Editor:

The message of Michael Wilson's letter (Vol. 1, No. 12) to the gay community of Atlanta is clear: since any kind of support for gays is better than no support, then any criticism of this support is unacceptable. This is the kind of thinking that has given many places in the USA some rather vapid gay rights and gay action groups.

Concerning AID Atlanta, it provides a much needed service with its supports and referrals for gays and AIDS victims. As for its safe sex program, it has its place and purpose in reducing the risk of AIDS contraction, but to parade it as a complete solution for the AIDS problem is simplistic. With an incubation period of up to five years, an estimated exposure of 80 percent of the gay population, and uncertain breadth of infection (eg. with the virus being found in the saliva of its victims, even kissing is suspect), many of those practicing safe sex does succeed in reducing the number of people who contract AIDS, the results may not be seen for over five years. What is needed is a cure, which will come from research funded by the gays (Chicago recently raised more than $100,000 for AIDS research, of which $600 was raised by Phil Hanie of Atlanta) and the Federal Government when it is pressured for it by the gays.

Concerning the Atlanta Gay Center, I do sincerely apologize to it if, in my frustration with the apathetic gays of Atlanta, I gave vent to unproductive criticism. Many of the services that the AGC provides can be useful and informative when well staffed (eg. the Helpline, THE NEWS, police-recruit training, the speakers' bureau). However, some of the services are of diminished usefulness (eg discussion groups, meeting space) when people are unaware not only of the location of the AGC and how to gain entrance but also of the existence of these services. Also, I repeat that I fail to understand how the AGC can make pleas for volunteers when many competent volunteers have been ignored. These are problems which, hopefully, will not manifest themselves at the AGC's new location.

Recently, I had the privilege of visiting Dallas' gay center and its gay alliance. Only a brief amount of time there again demonstrated the need for change in Atlanta's gay center and gay rights groups. Those of us who are aware and who are trying to improve the environment and ourselves will continue to strive for changes within the heterosexual as well as the gay community, despite the Michael Wilsons. Besides apathy, one of the biggest dangers to gays is complacency in both ourselves and our organizations. I, personally, am willing to give of my time, energy, and money to any group working for positive changes in the gay environment of Atlanta.

Charles Bridwell

Dear Editor:

I'm writing to applaud your Purple Turkey Award in the July 4 edition of THE NEWS. It's a sad fact that a mere 700 queers and friends of queers marched down Peachtree this year. I wasn't one. Why? Well, I didn't read my NEWS at the right time. I found out on Monday after the fact. True, I'm at least partially responsible for not keeping up with what's going on. But something else is amiss aside from that.

I'm part of Radio Free Feminists, a collective that produces two shows weekly on WRFG-FM (the station that also broadcasts Southern Gay Dreams). Perhaps you've heard of us--THE NEWS ran an article on us a few weeks back. Neither RFF or WRFG received any notification of the march. WRFG is a community-oriented radio station--and that means queer community, too. If the station receives announcements from gay groups, those announcements are made available to every program broadcast on the station, not just Southern Gay Dreams, WomanForum, or Still Ain't Satisfied. WRFG's entire listening audience has access to information on events. And the station audience has a very broad base.

WRFG's listening audience brings me yet another reason I missed the Pride March. I wonder if the Pride Committee has heard of Little Five Points. It's an area of Atlanta that surrounds the intersection of Moreland Ave, Euclid Ave., and McClendon Ave., and includes Inman Park, Candler Pard and Lake Claire, as well as being a focal area for other nearby neighborhoods. It's also the home of the Atlanta Lesbian Feminist Alliance, and a large number of Lesbians and Gay Men. I work at Sevananda Natural Foods, which has within its walls a large community bulletin board. A number of us in the neighborhood bank at the BOND Community Federal Credit Union, which also has a large bulletin board for community announcements. In the middle of what used to be the intersection of Seminole Ave. and Euclid Moreland (right by Moreland next to the pedestrian crosswalk) is another community bulletin board. Inside the Little Five Points Community Pub is yet another community bulletin board. And every single business in this area is happy to put up posters, fliers, etc for any event. Not one single bulletin board in Little Five Points had anything relating to the March posted on it. I did see on flier announcing meetings for the organization of the march in the neighborhood drug store, a place I go maybe twice a year.

If it seems I'm complaining because I missed the march, it's true. But I'm concerned because I have ample opportunity to run across publicity for things like the annual pride march without having to look for it. I'm concerned because for two years running now Little Five Points has been virtually ignored by the organizers of the March. I'm concerned because I wonder if I'm the only one who feels like the organizers of the March don't want those of us from this neck of the woods to show up. Incidentially, requests have been made to beef up publicity over here--for two years now.

So congratulations to the 700 who did march. And maybe next year we will have 7000 or 70,000 Lesbians and Gay Men. But I can assure you next year's committee will have to improve public relations tremendously to do it. Good Luck.

KC Wildmoon

P.S. I see reading over this letter that I have singled out the Pride Committee - but that's certainly not the only problem area. None of the places mentioned above had any info on HRCF's Harry Britt event, nor did they have anything on Lambda Inc's GAY band concert. Again, I'm concerned - I have ready access to channels for this information and I didn't get it. I'm concerned for those who don't have the access I do. Our community is not 700 small, and it doesn't all read THE NEWS.

AIDS Chain Letter

A friend, who is angry about AIDS and how it affects his life, has decided to do something positive with his anger.the following paragraphs.

He has started the chain letter that we have reproduced below.the following paragraphs.

THE NEWS thanks him for his idea and permission to share it with you.

Dear Friend,

This chain letter will not bring you lots of money in only seven days. Nor is it equipped with a curse that will cause you grave misfortune if you fail to respond to it. What it can become is a growing expression of love, concern, outrage and hope in the face of an exponenetioally growing horror. It could save your life and the lives of those you love. If you choose to participate in this grass roots mission, copy this letter and send it to ten friends. After that use the information in the letter to compose letters to two people in positions of power and influence. SEND THEM. This is one of your many chances to make a difference and move out of the helpless bystander position to which we have been regulated. Take the hour of your time and spend $5.00 on copies and stamps. SEND THEM. You can make a difference.

Dear Person of Power and Influence:

I am writing you bin hopes that you will find it appropriate to investigate and bring pressure to bear in a matter critical to the health and welfare of millions of United States citizens. That is, the manner in which the nation's health agencies have responded to the AIDS crisis. I realize that progress has been comparatively rapid in terms of this being a "new" disease, at least in this country. *However, I am extremely* concerned about what is not being done, things that clearly could inhibit the spread of the disease and offer hope to those already stricken with symptoms and those asymptomically infected. I will outline my specific concerns in the following paragraphs.

There are strong appearances of impropriety surrounding the work of Dr. Robert Gallo at the National Cancer Institute. Researchers at Institute Pasteur in Paris discovered LAV (Lymphadenopathy Associated Virus) almost a year before Dr. Gallo announced the "discovery" of HTLV III. During that year Institute Pasteur

cont. p 4

The News

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This newspaper reports the events and activities of our community and encourages discussion of community concerns such as personal liberty and postive lesbian/gay lifestyles.

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Chain from p. 3

had sent two samples of the virus for culturing. HTLV III was found to have only 1 percent of variance from LAV in its genetic material where 5 percent variance would be expected due to time and distance. I believe that it is possible that the announcement of a causative organism was delayed for the purposes of political and scientific prestige. Also, it appears that Health and Human Services has become excessively wedded to Dr. Gallo's formulations, refusing to fund research that might contradict his. The refusal to explore a possible link between AIDS and ASFV (African Swine Fever Virus) which has consistently appeared in the same places at the same times is a case in point as is the discontinuation of treatment attempts with thymosin.

Institute Pasteur has been treating individuals with AIDS and symptomatic carriers for two years with HPA 23. They have had tremendous success at arresting the progression of the disease and the destruction of the immune system. Furthermore, they have succeeded in eliminating traces of the virus, in many instances. The implication and the hope is that they can prolong if not save lives of many who are already having symptoms, prevent illness in those infected and perhaps even reverse the condition of being contagious. HPA 23 is not available in this country and nothing appears to be being done to change that. Furthermore Institute Pasteur requires a positive viral isolatioon test in order to accept patients into their program, a test that is esentially unavailable in this country. Thus United States citizens who must turn to France for treatment are impeded and delayed as their conditions worsen. That these people have to turn to France for up to date attempts at treatment is an outrage.

Mariposa Foundation headed by Dr. Bruce Voeller has developed a sexual lubricant containing Monoxynol 9, the active ingredient in most spermicides, that has been shown to kill all organisms causing sexually transmitted diseases, including AIDS. The C.D.C. has confiremed this. Mariposa Foundation does not have the financial resources to conduct clinical trials and no government health agency has agreed to fund them. In fact, rumor has it that Dr. Curran of C.D.C. has imposed a gag order on his staff regarding this subject. This certainly has the appearance of giving higher priority to protecting the industries surrounding sexually transmitted diseases and imposing controls over people's private lives through fear, than to saving lives. This entire matter is of extreme urgency. The 10,700 C.D.C. AIDS cases reflect extremely rigid diagnostic criteria. The number of people ill but not yet meeting C.D.C. criteria probably number in the tens of thousands. The number of people infected and not yet having symptoms may be in the hundreds of thousands. It is my belief that most of the patients to date being members of unpopular minority groups hasd impeded funding and research. If this is in fact the case, it is another outrage.

While the earliest AIDS cases tended to report rather lurid sexual and drug histories, being the first exposed, more recent cases are involving increasingly responsible and productive citizens. In terms of exposure, AIDS may have already moved beyond its original risk groups and the gay minority is much larger than many imagine. 100,000 deaths, which is not out of the question, may bring some startling realizations. This is the time to do everything possible regarding prevention and treatment. The number of cases of actual illness is still relatively small. The general population can still be offered protection, yet the national H.H.S. budget for a prevention campaign is only $120,000. Those already ill and or infected may be treatable through means already known. I urge you to look into this and do what you can. Vacillating around issues of sexual morality and sexual orientation is an unaffordable luxury and may already be irrelevant. I would appreciate your response at your earliest convenience.

Sincerely,

Four Lavendar Phoenixes Awards

THE NEWS is proud (as well as happy) to present four "Pheenies" this week:

To the "Atlanta Journal-Constitution" and staff writer Nancy White for her July 26 article on gay couples complete with a picture (of George Brenning and Jay Brennan). While there may be parts of the article some could quibble about, it was in general a positive view of our community. That it ran on the top of the front page of the section right next to Celestine Sibley's regular column made it even better. Our appreciation to all involved.

To "The Marietta Daily Journal" for their July 4 front page reprint of an article from the "San Francisco Examiner" on the two gay hostages in the recent Beruit hijacking. The "Daily Journal" has also recently featured positive reports on the gay pride celebrations in San Francisco, Chicago and New York as well as an unbiased report on the transsexual who was running for president of the American Legion. A big THANK YOU to whoever is responsible.

To Phil Donahue. Yes, we know we said we'd only give awards to local people, but one particular remark that Donahue made on his July 18 show on AIDS demands we bend the rule a bit. In response to a comment about oppression of gays, Donahue said, "I believe there are religious figures out there who themselves are candidates for going to hell for the way they contributed and legitimized homophobia in this country."

Last, and far from least, to the Board of Dirctors of the Atlanta Gay Center. The board has authorized the purchase of typesetting equipment for THE NEWS. This should, once and for all, put an end to our problems with typos, missing paragraphs, and late papers. Three Cheers for George, Pat, Bill, Foster, Maury, Gene, Ken, Carolyn, John and Nancy.

The Lavendar Phoenix and Purple Turkey are community awards. We welcome your suggestions.

Profiles

Our search for profiles for our two pride issues un-earthed so many interesting people that we've decided to continue the feature on a regular basis. If you are gay and proud of something that you are doing, or if you know someone who fits that description, give us a call and let us know about you or your friend. We'd like to share your story with our readers.

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Atlanta, Georgia

JUNE 22, 1985

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FAMILIES

Pride from p 1

More than one business owner was really put off by the "attitude" of the committee members who approached them for money. Take a look at the list of donors. There are far more names missing than present. How many names that you would expect to see there are missing? There is definitely an "attitude" problem; its hard to tell which side its on.

Several groups were vocal in their displeasure over the lack of the words "lesbian" and "gay" in this year's slogan. It's a good point. If we're celebrating "Pride" rather than "Shame" we should be past the point of feeling that we're dealing with the love that dare not speak its name. The reason for not using "lesbian" and "gay"? "The one year those words were used t-shirt sales were low and t-shirt sales are a major source of revenue for Pride." One pundit suggested that sales of that shirt were low because the design was just plain "ugly". Whatever, there weren't any t-shirts this year so the question seems moot. The reason for no t-shirts? "No money." Sound familiar?

Some groups wanted the date of the parade changed to July 6 so that the G.A.Y. marching band from LA could participate. The city was opposed to closing Peachtree after WSB's parade on the Fourth and the Shriners' antics on the Fifth. They didn't refuse, but it was strongly suggested that it would be better not to ask. That was enough to make the Pride Committee (whose membership is generally at odds with the groups who sponsored the LA Band) say "no" to July 6. The result? Two events that in some ways vied for the same audience.

Lots of people say the "parade" isn't for them. They don't want to be associated with men in dresses and women who aren't. In fact, the majority of those marching and milling around afterwards were in pretty average looking clothes. Suits and ties? No. What seemed more radical than their dress or their manner was that the people in the parade were out on the street in the broad daylight and in front of TV cameras saying they were happy to be gay. It may be hard to think of that as a "radical" act, but lots of people in Atlanta must.

Reasons for low attendance, lack of money and the list of complaints go on and on. How about some constructive ideas and suggestions for next year? Here are some we've heard mentioned:

FORGET THE WHOLE THING. Nobody supports it so it must not deserve support. A bit simplistic, perhaps, but it does have a ring of truth.

LEAVE IT LIKE IT IS. The folks who moan and groan and fight and feel unsupported must enjoy it or they wouldn't keep doing it...why worry about it? An existential ring of the truth here, too. If it has been this way for so long what makes anyone think it can (or should change?

LET A PROFESSIONAL, PAID GROUP ORGANIZE IT. Look at what Christopher Street West does in LA. Look at what the Hotlanta Expo does. True, this isn't L.A. On the other hand, what would happen if the Expo people put all that money and energy into getting thousands from out of town to come to Atlanta for their doings and a Pride celebration too? Sounds good. Those opposed to gay people receiving money from other gay people in the process of celebrating their right to do and be will scream long and loud. Will everyone feel welcome in a celebration put on by these folks? Probably not. Does everyone feel welcome in the celebration we have now? Attendance figures say not. Which is worse?

START NOW TO DEVELOP A BROAD COMMUNITY-BASED 86 PRIDE COMMITTEE. It should draw on the strengths of all the groups in town as well as unaligned individuals who simply want to work on the project. It's a great way to meet new people and the feelings of accomplishment can be wonderful. The amount of work need not be tremendous if there are enough people. Sounds great. Its the way most other cities organize their Pride celebrations. On the surface it is how our Pride celebration is organized and look at what we're getting.

The Pride Committee (which is not related to The Atlanta Gay Center in any way, except the fact that this year's Pride Chairman is also on the Center's Board of Directors) is not sacrosanct. It is and should be open to any and all who wish to participate. Its chairperson is elected by its members who at this time number less than eight men and women who frequently disagree. Eight people who agree with each other and who are willing to work together could join that committee, elect two co-chairs and start working to create a 1986 Pride celebration worthy of Atlanta. There are volunteers in Atlanta who know how to raise money and plan events; if ACHR, the HRCF, and AID Atlanta can use them, Pride can, too. That may sound like revolution. Isn't that what this country and the lesbian and gay civil rights movement are all about?

Gary Kaupman

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Atlanta Venture Sports....876-3109
AID Atlanta.....872-0600
Atlanta Couples Together 432-1085
Atlanta Lesb. Fem. All.....523-7786
AXIOS(Orthodox Chris.)..262-2580
Battered Women.....873-1766
BWMT.....794-2968
Business Guild.....872-1922
Buffalo Chips.....352-5205
Connections.....320-1300
Dignity.....874-1694
Evangel. Outreach Minist.261-5710
Faerie Circle.....892-0661
First Tuesday.....875-4585
GALA (Gay Atheists).....875-6965
Galano Club/Alcoholics....881-9188
GAMA.....875-4585
GAPHR.....876-8587
Gay Center.....876-5372
Gay Father's Coalit.....892-0661
Gay Men's Chorus.....876-1606
Gay Pride Comm.....377-4803
GOAL.....455-1306
GSU/Gay Stu Alliance.....874-2277
Haverim.....457-5673
Helpline.....892-0661
Hepatitis B Support.....351-7961
Hotlanta River Expo.....377-9669
Hotlanta Softball.....872-9242
Hotlanta Volleyball.....873-2420
Integrity.....876-0012
Karuna Counsel./Women .873-3547
Lambda Chorale.....874-1622
Lambda Inc.....876-2237
Lutherans Concerned.....636-7109
Married Men's Group.....892-0661
MCC/Blessed Redeemer...872-2246
MCC/All Saints.....636-3507
Narcotics Anony/Lambda..266-8179
NOW.....581-0175
Outskirts.....874-0780
Parent's Support Group ..979-3111
Rape Crisis Center.....588-1861
Royal Court.....874-0517
SAGE.....874-8517
SAHR (Emory).....633-5644
Southern Gay Dreams.....523-3471
STD Clinic.....876-5372
Transsexual Support.Box 33311/30030
Unitarian.....634-5134
Quakers.....261-5710
Wine & Gourmet Society..875-6965
Women of Wisdom.....627-8518

CALENDAR

THURSDAY, AUGUST 8

Still Ain't Satisfied
WREG, 89.3FM, 5:05-7pm

OVEREATER'S ANONYMOUS
lesbian group, DeKalb Addiction Center, 2nd Floor, 262-3572

FRIDAY, AUGUST 9

ALFA
open house, 8-11pm, 523-7786

INTEGRITY
meeting and eucharist, 7:30pm, All Saints Church

SATURDAY, AUGUST 10

EOM
meeting, 4-6pm, Atlanta Gay Center

SUNDAY, AUGUST 11

services, 2 and 7 pm

MCC ALL SAINTS
services at Grant Park Methodist Church, 6pm, 636-3507

SOUTHERN GAY DREAMS
8-9pm, 89.3FM, radio show

MONDAY, AUGUST 12

LESBIAN SUPPORT GROUP
7:30pm, Community Counseling Center, 634-9440

AID ATLANTA
Lymphadenopathy support group, 7:30pm, 872-0600

BWMT
rap group, 794-BWMT

STD CLINIC
6-9pm, Atlanta Gay Center

WEDNESDAY, AUGUST 14

WOMAN FORUM
WREG, 89.3FM, 7-8pm

STD CLINIC
6-9pm, Atlanta Gay Center

MCC OF THE BLESSED REDEEMER
service, 8pm

THURSDAY, AUGUST 15

STILL AIN'T SATISFIED
WREG, 89.3FM, 5:05-7pm

OVEREATER'S ANONYMOUS
lesbian group, DeKalb Addiction Center, 2nd floor, 262-3572

FRIDAY, AUGUST 16

ALFA
open house, 8-11pm, 523-7786

JEWISH GAY GROUP
meeting, 8:30pm, 633-1271

SUNDAY, AUGUST 18

SOUTHERN GAY DREAMS
8-9pm, 89.3FM, radio show

MCC OF THE BLESSED REDEEMER
services, 2 and 7pm

MCC OF ALL SAINTS
services at Grant Park Methodist Church, 6pm, 636-3507

DIGNITY
mass, 6:30pm; program 7:30pm, St. Anthony's

MEN'S EXPERIENCE
meeting, 7:30pm, Quaker House, 873-KIND

MONDAY, AUGUST 19

STD CLINIC
6-9pm, Atlanta Gay Center

BWMT
rap group, 794-BWMT

AID ATLANTA
Lymphadenopathy support group, 7:30pm, 872-0600

LESBIAN SUPPORT GROUP
7:30pm, Community Counseling Center, 634-9440

TUESDAY, AUGUST 20

PARENT'S SUPPORT GROUP
meeting, 7:30pm, Unitarian Church

WEDNESDAY, AUGUST 21

STD CLINIC
6-9pm, Atlanta Gay Center

MCC OF BLESSED REDEEMER
service, 8pm

WOMAN'S FORUM
7-8pm, WREG, 89.3FM

Bars...

Armory/836 Juniper..... 881-9280
Aunt B's/231 P'Tree Center Ave. ... 577-3510
Backstreet/845 P'Tree..... 873-1986
The Bar/1018 P'tree..... 881-8810
Bulldog & Co..... 872-3025
Celebrity Club..... 876-5555
The Cove/586 Worchester..... 875-2477
Crazy Rayz/1492 B Piedmont..... 873-4655
Festival Lounge..... 688-1135
551 Downstairs/551 Ponce..... 873-4052
Gallus/49 Sixth St..... 892-8983
Illusions/1021 P'tree..... 874-9048
In-Between/887 P'tree..... 874-1145
Knight Owl/1028 P'tree..... 875-2260
Limelight/3330 Piedmont..... 231-3520
New Order/Ansley Square Mall... 892-9015
Pharr Library/550 Pharr Rd..... 262-2525
Plumb Butch/1029 P'tree..... 876-3699
Plumb Nelly/1029 P'tree..... 876-3699
Prince George/114 Sixth St..... 875-1216
Sportspage/2069 Cheshire Br..... 636-7517
Stud/567 Ponce..... 874-5454
Texas Drilling/1026 N. Highland... 872-8685
Toolulah's/3041 Piedmont..... 262-9299
Tower Lounge/735 Ralph McGill... 688-5463
Weekend's/1022 P'tree..... 875-5835
Weekend's Warehouse/2329 Chsr. Br. 633-2228
Foster's/980 P'tree..... 874-8125

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The Compulsive Artist

George Dureau is a New Orleans artist whose works were recently on display at Gallery Two Nine One in the Rhodes Center North. Dereau's work is a combination of paintings, drawings and photographs which express Dereau's favorite theme of classical portraiture.

Dereau describes himself as a compulsive artist. He feels compelled to use his talents for drawing to tell stories that describe what he thinks about the world. As an artist, he sees two important aspects of himself which appear in his works. He describes this first aspect as a compulsion to refer to some kind of truth—not facts, but truth. He senses that some sort of truth from his experiences comes out in his drawings. He builds into his drawings things from his own experience, or as he describes it, "truth as I've learned to see it." The second most important aspect of his work, he feels, is that he never works without a lot of references to real people, or as he puts it, "actual real characters." "A painter has to be pretty daft not to be painting from what he knows about people," states Dereau. "It's just automatic that if you have a gift for drawing and you know people, then you're going to draw people."

Dereau feels that, for him, portraiture is a wonderful place to start from, particularly since he doesn't have a narrow and boring point of view. He talks about how he takes liberties as an artist doing portraiture: "A good pointer will never produce a satisfactory portrait to the individual being painted. It's satisfactory to the artist because he is saying what he wants to say, using that person sitting in front of him. We who are Art Painters use the sitter like you use food on the table. You don't feel bad about making them orange or red or maybe even a little yellowish."

Dereau feels that he may be a bit more frank than some people, gay or straight, about the ease with which he uses his familiarity with men in order to enrich his works. "My pictures are always autobiographical. I feel very comfortable using all the tools of my personality. Persons of other sexual pretensions might feel nervous about this. Yet there may be less explicitness in my paintings and drawings than there is in my personal life. I am very honest, and the pictures aren't any more fantasy than my life is."

Dereau feels that his pictures evoke certain tensions in the viewer—between heterosexuality and homosexuality, as well as a tension between promiscuity and allegiance. He senses that there are very seldom any conclusions drawn in his pictures.

Dereau does not intend for his work to please everyone. He has no intentions of being fashionable or casual; instead he seeks great intensity in his works. His photographs are not intended to hand above designer couches in chic high-rise apartments. In describing his work, he states, "I paint what I feel compelled to paint. Often, however, it is a situation or subject matter that other people don't want to think about."

Much of Dereau's portraiture is of handicapped people. He feels that everyone is waiting to have his story told, that everyone wants to be remembered when she's gone. He believes that as an artist he must portray these stories honestly and yet attractively. "I never ran into someone who was so physically ruined that they did not want their story told. It's funny of those of us who are not handicapped to think that those who are would not want their stories told. I am such a classical artist that I bring order to everything and that inevitably enables and gives stature to what it is we are talking about.

"The virtue of my pictures is the sugar coating of bitter pills. I make people fall in love with a picture before they can get close enough to know what it is that they fell in love with. I force people to bite into the picture—they don't realize what they are looking at and enjoying until they are already committed to liking the picture. People buy the pictures because of the confusion that happens between their liking the picture and feeling repulsed."

Not all of Dereau's work is on handicapped people, since some of his photographs portray strikingly beautiful men. Yet Dereau feels that beauty is a handicap in its own right. "Beauty is the most crippling of all problems. Most people dismiss beauty as being dumb. The confusion around beauty is disturbing. There is a deceitful and misleading aspect to conventional beauty. It's a joy to see if I can make a model look like a Greek coin when I know that he may be hideously deformed by his own brain. What you first see is not what the person turns out to be."

Dereau feels that it si very important that he has found no reason to change his focus since the mid 1960's. He feels that his pictures are a mixture of flesh and fantasy, that he uses the fantasy for storytelling of allegories, and that the allegories make it real life. He sees his pictures as always talking about what is happening in real peoples' lives, or as he describes it, "It's between a picture of a person and what is happening to that person."

Of his career, Dereau says: "It's good to know that whatever credit I get is because things that I have done came from me, and not that much of it was an accident or because I belonged to the right movement at the right time. It's my individuality and I still am who I am and if people like it it is because they like me too, along with it, and they like what I have to say instead of it being a part of some trend, some movement, or some stylishness."

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Burn's on Display at Tula's

Tim Burns' hand-colored photographs are being featured in a special showing at Tula's Gallery in Buckhead. The show, entitled "Angels on the Streets," opened July 18 and ran through August 1. The central theme of the exhibit encompassed street photos taken by Burns while walking around New York City, Charleston, and Atlanta.

While some of the work in this show is familiar, there are several delightful new pieces to be seen. Burns is expanding his use of color to produce exciting visual stimulation in some of his new works. This can best be seen in "Four Seasons" or in the centerpiece of the show, "My Little Angel". It will be interesting to see how Burns' work develops as he explores his use of color and tone more fully. This current exhibit shows much promise for Burns.

Stebbo Hill

Design By Visions

Sunday, July 7 marked the opening of a new show at The Bar on Peachtree featuring recent works by Atlanta artist Burl Compton. The show, entitled "Visions", features original paintings, drawings and special limited art prints. Compton's talented works have been previously exhibited at The Bar and his work as a graphic artist can be seen in many places about town.

Compton began his career in art at a very early age, and was lucky enough to have his parents encourage him to pursue this career. He graduated from Louisiana Tech with a degree in Art as well as a *Minor in Botany. He began his career in* music right after graduation, only to return to the graphic arts as a means of supporting himself. He moved to Atlanta seven years ago because he felt that it would be an ideal place to practice a dual career in music and art.

Compton has been running his own successful graphic design business for the last two years. He does not consider himself a fine artist-in spite of the fact that his artworks exhibit a keen eye for

cont. p 11

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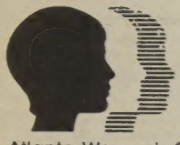
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Oppression and Spirituality...
John Fortunato's Embracing the Exile

Every gay individual who chooses to be open with his/her family and profession as well as in the personal sphere experiences some pain and rejection. Those whose gayness colors all the dimensions of their lives know the cost ofsuch authentic being. John Fortunato has suggested that the route to a deepened spirituality for gay people lies through this very experience of our oppression in his book, Embracing the EXile: Healing Journeys of Gay Christians (NY: Seabury Press, 1983). Although he directs one chapter to gay-sensitive therapists and speaks from his own gay-Christian standpoint, his autobiographically informed writing seeks a synthesis of spiritual growth and psychological healing in a style accessible to all.

Fortunato astutely describes gay oppression. In our earliest self-awareness, oppression includes self-denial, religious doubt (the inability to reconcile our spirituality and sexuality), and feelings of unworthiness, guilt, and loneliness. Later, beyond the closet, we still experience "a constant, chronic feeling of not belonging, of being threatened and rejected." This "gestalt of oppression" is nurtured by our exclusion from the heterosexual (white male) myth. This myth consists both of the socially recognized forms of approval, reward, and inclusion, and of the sex-roles, dualisms, and categorizations by means of which the non-gay world creates meaning and allays existential anxiety.

Exclusion from this system can be experienced as familial rejection and issue avoidance, as ghettoizztion, as the loss of job security and professional advancement, and as the inability even to gain admittance to the system of financial success. Fortunato thus debunks the myth of increased expendable income (for gay people who have rejected half-closeted attempts to assimilation) when he says, "Although I know of no studies that substantiate this, I suspect that the majority of openly gay people fall into the lowest national income categories." Gay oppression is also experienced as a lack of (secular or ecclesiastical) legal protections. Gay people are often felons, unordainable, and unable to marry, divorce, or bequeath with any assurance.

Wholeness for us as gay people, then, requires that we "give up the myth forever and yet still love ourselves, one another, and all humanity in spite of exclusion and marginality. Gay exile thus becomes the crucible for spiritual deepening, growth, and empowerment. We are compelled to our spiritual roots because we "have to embrace a consciousness that transcends the society that rejects us as misfits, a cosmic wisdom that comprehends the oneness of the universe in which the gay person inextricably 'belongs'." Fortunato's model for the gay spiritual journey of "grasping onto, then letting go of chunk after chunk of self" and of confronting the limits of powerlessness (homophobia) and mortality (AIDS) is that of Elizabeth Kubler-Ross' grief stages.

Although "the giving-up gay people have to do doesn't begin voluntarily", we still have to work through our denial and bargaining (the closet), and through anger and depression, to achieve genuine acceptance. Gay people must not only grieve the past (what might have been) and the present (our current exclusion), but also the future (what could be but won't). However difficult, the grief-work and letting go are necessary for gay spiritual freedom, equanimity, and peace/shalom. As a spiritual path toward being fully in the present with and for one another, the desire for things, power, status, affirmation, and security must be relinquished. The end of striving and of fighting our exclusion from the myth enables atonement (at-one-ment) with the cosmos. Once our self-worth and empowerment are no longer dependent upon the myth. they can be genuinely nurtured from the divine source at our deepest center.

Overall, Fortunato articulates a compassionate understanding of how penetrating our gay oppression—confronting, grieving, and accepting/choosing our exile—enhances our spirituality. He describes a path through self-emptying which ultimately discloses the "face of Mystery" and the "everythingness" of God/Cosmos, and which thus enables the gay person to be "loved by Love." Thus understood as a gift, our exile becomes a means for encountering diving compassion and for discovering the self-accepting empowerment for healing one another and the whole earth. Fortunato's text is thus a valuable addition to every gay-spiritual book collection.

J. Michael Clark, Ph.D.

If At First We Don't Succeed

The grelims in the computer were at it again in our 20 June issue. Most of section III of Franklin Abbott's Health column "Pride and Prejudice" appears to have stayed on ther floppy disk...or maybe it got lost in the 256K of Random Access Memory.

As lesbians and gay men we practice mysteries as old as humanity and as deep as our sources of consciousness. Over millenia, rarely in public but always somewhere, we have continued to initiatate each other into the passions that flow between two of the same kind. We have celebrated a love that has no object but itself and we have demonstrated that men can be lovers of each other not just warriors at each others throats and that women can join in love that does not make them mothers. As men who do no battle and women who bear no children we have offered the human race another option. We can make love without fear of reproduction. In a terribly overrcrowded world that is no small contribution.

As gay men asnd lesbians, we will make our contributions to the future out of both our shame and our pride. For this is ample cause for both celebration and for mourning. Many of our lives have beern cut short or twisted beyond repair. The sound of our sorrows sung out loud would cause the stars to cry. But stronger than our sorrow is the key to our lasting, to the continuity of our mysteries passed back and forth between generations; that key is our joy, the only fruit that our loving creates. From the joy we have found courage to survive centuries of oppression and through that joy we can take all the pride we need to forge a vision of the future where love between human beings is no longer regulated by social conventions and superstition but celebrated as the best part of who we are and the best avenue to living in a global community free from famine, hatred, disease and war.

Despite whatever price in prejudice we still pay for the depth of the love that has brought us to the present, for all the love we make purely and simply in the here and now, for the joy of loving we contribute to the future let us all take pride and celebrate.

Franklin Abbott, M.S.W.

EYE ON AIDS

AID Atlanta Seeks Funds

AID Atlanta announced recently that unless funding is increased for services to persons with AIDS and their families in Atlanta and Georgia, the crisis which surrounds AIDS will drastically increase within the year. Until now funding for AID Atlanta has come primarily from the Fulton County Health Department and private donations from the gay community. The problem, the agency announced, needs city, county and state assistance since this is a public health issue and public health agencies must support the financial need.

AID Atlanta officials stated that the gay community can no longer alone support the financial needs for AIDS-related services because of the increasing number of reported AIDS cases. The cost to the agency is $1700 per case and its projections indicate the number of cases will quadruple within a year. The agency's projections made in the past are exactly on target with the actual number of cases to date. The agency expects an additional 100 cases by October of 1985, 200 by April of 1986 when the agency will require a budget of $340,000 to support the case load. The agency is now receiving $40,000 per year from Fulton County.

The newly recognized disease claimed by the US Public Health Service as the number one public health crisis in this country, struck 142 persons, mostly homosexuals of intraveneous drug users, in Georgia and there were 77 deaths as of April 1985.

While Georgia can expect the number of AIDS cases to double every six to nine months and more heterosexuals to develop the disease during the next three to five years, the state has designated no direct money to assist the high risk groups.

In April, AID Atlanta officials met with the Fulton County Board of Health and the Board of the state Department of Human Resources (DHR) and requested three areas of financial assistance. First, of the Fulton County Health Department, a budget line item increase of $120,000. Secondly, the agency requested $200,000 in DHR's supplemental appropriation which is made halfway through the fiscal year. DHR has requested only $100,000.

Third, AID Atlanta requested of DHR, through its Division of Public Health, $100,000 to cover its cost of services to persons with AIDS in fiscal year 1986 which begins this month; $100,000 for direct hospice and or clinical care to AIDS infected people through DHR's Division of Public Health's AIDS Criteria Committee; and the funding of two positions to conduct diagnostic tests to identify AIDS infections $36,585 and laboratory supplies for testing ($46,000).

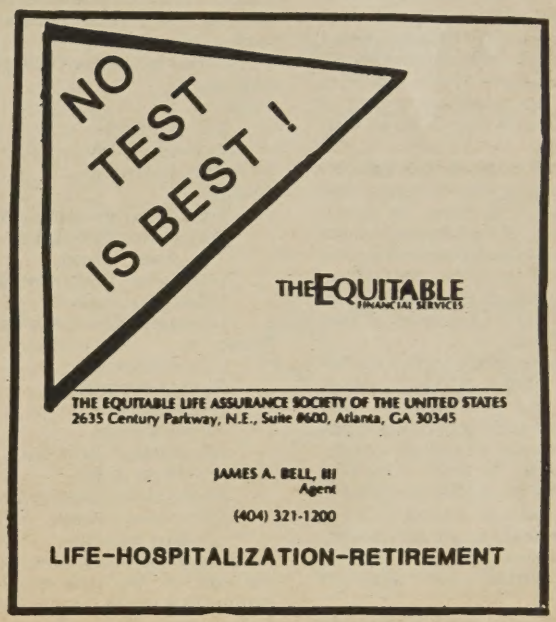
AID Atlanta officials stated that the AIDS epidemic affects everyone and urged the public to assist in the agency's efforts by writing the Fulton County Commissioners and the Board of Directors of DHR asking their support for the agency's requests. The address for the Fulton County Commissioners is 165 Central Ave. SW, Atlanta 30303; for the DHR Board of Directors, 47 Trinity Ave., Atlanta 30334.

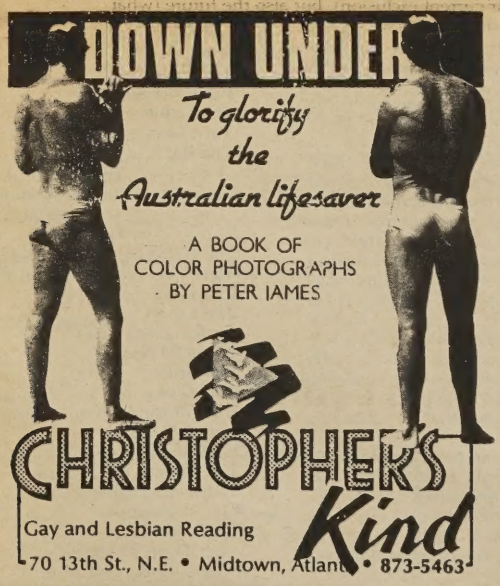
AID Atlanta Seeks Volunteers

AID Atlanta is seeking volunteer electricians, plumbers, carpenters and other skilled workers and laborers to help renovate its new residence for persons with AIDS. The building is centrally located and contains four units which will house eight residents.

Through funding by private donation AID Atlanta was able to obtain the residence for persons who have been displaced from their homes or cannot afford other living accommodations. The project will be subsidized by AID Atlanta.

To volunteer or obtain further information call AID Atlanta at 872-0600.

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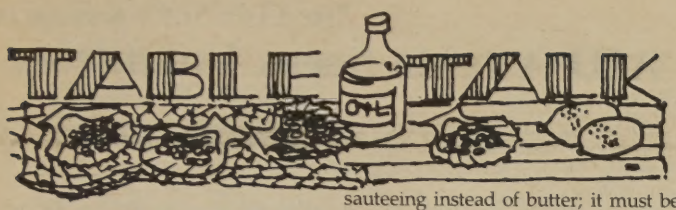

Coquilles St. Jacques

Shells of Saint James? An old legend tells us that a nobleman, the Lord of Maya, about to be married, was riding in the wedding procession on the coast of Spanish Galicia when his horse proved to be carrying the body of the apostle St. James the Greater. Horse and rider returned to land, escorting the body of the saint, both by then covered with scallop shells.

This legend is one of the stories recounted to explain why the scallop shell is the symbol of St. James. The shell is also the symbol of the devout who made what was for several centuries the major pilgrimage of Europe to the Galician shrine of Santiago de Compostela to pray before the body of Saint James, or Saint Jacques in French.

In Atlanta our scallops are not coquilles (shells)—in Europe scallops are sold in the shell—but supermarkets, fish counter items. We have two types available—sea scallops and bay scallops. Sea scallops are the larger of the two, about the size of a half-dollar and one inch thick and cost around $7.00 per pound. Bay scallops are the smaller, about the size of a dime and one-half inch thick, priced around $3.00 per pound.

Don't be trusting, however, and simply walk into the grocery and order-up scallops. You could get something else that looks the same. I suggest you buy the bay scallops as they have a sweeter, nuttier flavor. Ask your fishmonger to let you smell before you buy. They should have a light fishy ordor, fresh and smelling of salt water. If they have a strong fishy smell chances are they are plugs of shark that are being passed off as scallops. Don't ever buy fish there again!

Scallops must be cooked carefully. They take only three or four minutes. If you cook with sea scallops—12 to 15 per pound—either slice them or quarter them before cooking. Bay scallops—about 40 per pound—need only washing and drying.

Always remember that scallops, as one of the more perishable shellfish, must be cooked as soon as possible after purchasing—or after defrosting if they are bought frozen. A pound of scallops will serve four persons generously.

I cannot emphasize too strongly one very important rule in cooking scallops: do not overcook them. With even an extra minute or two of heat, their fine tender flesh will shrink and become tough and chewy, with no flavor.

When frying or sauteeing scallops or when broiling them allow three minutes, never more than five. Always dry scallops thoroughly when they are to be sauteed, fried or broiled. Use oil in sauteeing instead of butter; it must be very hot so the scallops brown lightly before any of their moisture cooks out. Fry or saute scallops a few at a time. Overcrowding reduces the heat of the fat and prevents them from browning quickly. If you cook scallops in liquid—white wine or in court boullion, allow about six minutes.

One of my favorites is "Scallops with Fettuccine."

Pasta:
- 3/4 lb Fettuccine
- 1 tablespoon salt
- 6 tablespoons oil

Sauce:
- 1 pkg frozen tiny green peas
- 1 small onion or 2 shallots, finely minced
- 1 stalk celery, finely minced
- 1 tablespoon butter
- 1 envelope "Knorr" Newburg Sauce:
- 1/2 cup white wine
- 3/4 cup sweet milk
- 2 tablespoons oil
- 1 lb bay scallops
- 1/2 cup Italian Parmesian cheese, grated
- 3/4 cup Swiss cheese, grated
- 1/2 cup fresh parsley, finely minced

1. Bring a large pot of water to a rapid boil. Add salt. Place pasta in water and cook until just tender. About six minutes for fresh pasta. Plain, unflavored, fresh pasta is recommended for this dish. Or, about 10 minutes with dried pasta if fresh pasta is unavailable.

2. Prepare green peas as directed on package. Drain and reserve.

3. Place butter, onion and celery in 1-1/2 quart sauce pan, and, over low heat, saute until tender.

4. Add wine and milk. Stir in Newburg Sauce mix and continue as directed on package. When thickened remove from heat and reserve.

5. In two tablespoons of very hot oil, saute the dried scallops for five minutes over high heat, stirring twice.

6. Drain pasta. In pot where the pasta cooked, return the pasta and place over very low heat. Add six tablesppons of oil and toss.

7. Add reserved, drained scallops and toss. Add Newburg sauce, green peas, parsley, Parmesian and Swiss cheese. Toss quickly.

8. Remove from heat and serve on warmed plates, at once.

To achieve the best texture and flavor this dish should be served as soon as it is tossed. If serving is delayed the pasta becomes thick and pasty. I like to serve a crisp broccoli with lemon juice glaze and a glass of white wine with this dish.

Do you know of another meal you can serve to four good friends for less than $10.00?

Michael Mungin

Reflections on the AIDS Memorial Service

A small cross-section of the Atlanta gay community, their friends and relatives, gathered for an "Ecumenical Memorial Service for People with AIDS" at All Saints Episcopal Church on Sunday, June 30th at 4 pm. Held in conjunction with other Pride Week activities, the service attempted to synthesize numerous religious traditions while paying tribute to those who have died of AIDS. Although a liturgical framework for the service was weak and contrived, in order to accommodate a panoply of visible gay and gay-sensitive clergy (with the notable absence of the Reverend Ken South, United Church of Christ and Director of AID Atlanta, who was in Iowa for a denominational conference), two competing themes emerged among the interwoven strands of the service, which deserve further theological or pastoral reflection.

One pervasive theme of the memorial service was an otherworldliness which was, however unintentionally, exclusively Christocentric and therefore not truly ecumenical, ironically addressed to a community most frequently persecuted by so-called Christian moralists. Judaism, for example, was accorded merely token representation (a single rabbi and the shortest scripture lesson and prayer); the rabbi did not even say Kaddish, the traditional prayer for mourners. Moreover, the single gospel reading and its attendant sermon by the Reverend Barbara Brown Taylor of All Saints, was taken not from an historically reliable, synoptic account of Jesus (in Mark, Matthew, or Luke), but from the theologically biased and unhistorical fourth gospel. Resurrectional accounts (in this case of Lazarus) and otherworldliness can neither lessen nor cancel the THIS-wordly realities of fear, suffering and loss. The gay community and others who are suffering from AIDS long for both spiritual catharsis and theological resolution (not to mention medical solution) *here and now*.

The otherworldly elements in the service did not provide either of these. An emotional catharsis like that of the candlelight procession from Crazy Ray'z to Piedmont Park (1983), or like that of viewing Rebecca Ranson's play, "Warren" (1984) was lacking. Those who sought an emotional purging of their anger or loss, or of their survivor guilt and fear of AIDS exposure, were left unsatisfied by these elements in the service. Moreover, the musical anthem not only reflected such otherworldliness, it proved an emotionally exploitative or manipulative rendition of some very bad theology, ironically an Anita Bryant themesong, "Amazing Grace."

Clearly then, the more theologically sound and spiritually helpful theme was that which focused upon this world, upon activity and memory. A list of those who have died was read antiphonally and two other meditations were offered, on by Reverend William S. Newell, United Church of Christ and himself a PWA, and one by E. Bruce Garner, secretary of AID Atlanta and liturgist for the service. Bill spoke first-hand of the experiences of diagnosis and hospitalization, and of the fear of dying and its psychological effects. He called the gay community to an incarnational task, to embody divine patience and compassion to our friends who are PWAs. Bruce described the non-discriminatory that AIDS strikes without regard for gender, race, class or sexual orientation. He described the frustrating and futile quest for "why" and the realization that God is not a cosmic rescuer, but is instead a co-suffering presence of compassion.

The service was in fact redeemed, both as a memorial and as practical theology, by the personable and unpretentious words of these two men, and by the very real spiritual presence of those named and unnamed whom we came to remember. Bill and Bruce helped to remind us that theological positions and otherwordly hopes are not the most important issues. God's real presence in the AIDS crisis and our best memorial to our deceased friends and loved ones is our coming together as a community and our acting both corporately and individually for the living -- for current PWAs, for the worried-well, and for one another. Compassionate action in the face of AIDS-devastation is our best tribute to our friends who have died and the most genuine worship of co-suffering divinity.

J. Michael Clark, M.Div., PhD

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Compton from p 7

detail and some intriguing visualizations. Comptom admits, however, that some fine artists are beginning to recognize commercial graphic art and advertizing as an art form in its own right.

Compton likes to challenge the limits of his abilities in his creative work: " I like doing things that people say can't be done." He goes on to describe his own works: "I like simplicity, it has always worked well for me in my music and my art. I had to learn long ago not to overwork a picture. There is a point where you have to learn to let go and stop."

Much of Compton's previous work was high contrast prints. After getting somewhat bored with this, he began to realize that he could use it in a different way by interjecting areas of color and thus regained his interest. He also began doing fantasy drawing freehand, where he often goes into elaborate detail. He also enjoys photography as a way of capturing details instantly.

Compton hopes to keep his artwork both fun and affordable. He wants to share his visions with many people.

"I would like to thank Atlanta for supporting my artwork and for offering me recognition as an individual. It means a lot to me to get to do this work."

Compton continues to pursue his career in music and this currently looks very promising for him. In the meantime, however, Atlantans can enjoy the works of this multi-talented man at The Bar throughout the month of July.

Stebbo Hill

David Goodstein

Dead at 53

David Goodstein, activist, author, and owner publisher of *The Advocate* died on June 22 from complications involving surgery for bowel cancer. Goodstein had resigned his position with Liberation Publications just weeks before to devote all his energy to healing his illness.

Goodstein was involved with law and politics in New York City in the early 1960's as well as being a successful investment counselor. He became active in the gay civil rights movement in 1970 after he was asked to resign from a position with a California financial institution because he was gay. He is quoted as saying, "I couldn't believe something so unfair could happen to me. Since then I've done everything I can to ensure that gay people need not accept second class status in this society."

He purchased *The Advocate* in 1975 when it was a local Los Angeles paper and is credited with doubling its circulation and expanding it to its present national scope. He was active in the human potential movement through the Advocate Experience (Experience Weekend) known by some as "Gay E.S.T." and through his book *Superliving*, a self-help guide to creating abundance.

The Advocate has requested that those wishing to remember Goodstein send donations supporting the needs of persons with AIDS or organizations involved in research toward eradicating AIDS.

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A Publication of The Atlanta Gay Center

The News

Vol. 1 No. 17 August 8, 1985

INSIDE!!!!
INSIDE!!!!!

Rocky's Bolts and Jolts
George Dureau
Pride Photos
Table Talk
and much more!

The Issue Is Retrospective On Pride

"Pride 85" is history. We're happy to present an article we hope will make you think about what our annual Pride celebration is and could or should be.

We're sorry that THE NEWS is late. Producing a timely publication with a volunteer staff and volunteer typesetters was a nice, if somewhat impractical idea. This is our first issue set (primarily) on our very own new equipment. We appreciate your patience in the past and trust that we won't have to apologize for being late ever again. Our thanks to Jerry and Gary of Uppercase, Inc. for the help they gave us.

The next issue of THE NEWS will available on September 5 with some changes in format and several new regular features. We think you will be pleased with our new additions.

Enjoy THE NEWS.

Retrospective on Atlanta Pride '85

Oh Dear, What Can the Matter Be?

"Stonewall...A New Attitude" the theme of Atlanta's 1985 pride celebration says a lot about what did and did not happen this year as lesbians and gay men were given and, once again overwhelmingly rejected, the ability to participate in a celebration that, according to some, should be our Fourth of July, Kent State, and Selma to Montgomery March all rolled into one.

There were four major events held between June 22 and July 6; only the Human Rights Campaign Fund's fundraiser reception for Harry Britt came near to organizers' expectations in attendance or fundraising. The parade and rally were attended by an estimated 5,000-7,000, the ecumenical service for persons who had died of AIDS by around 300, and the "Alive" concert by the G.A.Y. Marching Band by less than 200.

Trying to understand what happened (and why) in this year's pride celebration is a difficult and elusive task. The hard facts are few, the accusations (often well veiled) and suppositions are rampant; few are willing to be quoted on the subject. We'll present what we were able to learn without names attached; they're really not important. What is important is that people's actions and feelings contribute to a general malaise around what could and should be a wonderful and empowering occassion for tens of thousands of gay people.

Atlanta, an acknowledged "Gay Mecca", isn't New York, San Francisco, or even (blessed be) Houston. But, south of Washington and east of Dallas, Atlanta is IT for gay men and women. Why do we have an annual pride celebration that ranks in size and enthusiasm with Yipsilanti, Michigan, or Cape Girardeau, Missouri? People from all over the country will soon flock here to join locals and spend big bucks as they dance, drink and drag all over town and down the Chattahoochee. People from all over the southeast could come here for a pride week celebration and have just as good a time and spend a lot less money. They don't. What can the matter be?

Some say the matter is that Atlantans are too complacent. It's easy to be gay here. Most of us haven't been raised to give thanks and celebrate that the sun comes up every morning. Why then should we celebrate the fact that (if we are careful) we can pretty much live our gay lives as we want. Maybe we don't need a Gay Pride Celebration at all. A few quick calculations show that WSB's Fourth of July Parade would have about 4,000 spectator participants if it drew the same percentage of the general population as our parade draws of the gay population. Would WSB have their parade if 4,000 turned out?

Perhaps the matter is that gay Atlantans are apathetic. That's a word we hear a lot and those we hear it from are usually angry; they do all the work and no one appreciates it or supports them. More than a few people have felt this attitude (it's not a new attitude) around the pride parade for a number of years. They say the sense of anger and seperatism keeps them away. Is that what causes the apathy?

Lots of people say they didn't participate in the parade because they didn't know about it. That is a fair and honest complaint. Advance publicity of the date and actual time of the parade was minimal at best. It is probably safe to say that posters, advertising, and public service announcements starting a month before the parade, rather than almost nothing a week before, would have resulted in double the attendance. Members of the Pride Committee claim they lacked the manpower and the funds to get this kind of notice out. The lack of manpower and funds are true. Having the actual time and date of the parade known a month beforehand doesn't take a lot of people or money. THE NEWS (and perhaps other publications) would have run announcements and ads free of charge had they had the information. Then again, the "Alive" concert was really well advertised and promoted, reasonably priced and held on a rainy afternoon with no competition from numerous fun in the sun diversions and drew even fewer people than the Pride Parade. More attitude?

Why doesn't "Pride" have the people and the money that it needs to a least get the information out on time? People have lots of answers for that one: Many organizations (who say they would have helped fundraise and plan) say they were never invited to participate in the planning process. There was an ad in "Cruise" and some posters around town announcing the planning meetings, but the posters didn't say "Gay Pride" they said "Stonewall...A New Attitude". Most of the people we asked didn't know what Stonewall was, much less associate it with a gay pride celebration. The Pride Committee says a mailing to the 30 or so organizations was "too expensive". Not doing this mailing may have been the most expensive thing the Pride Committee did.

cont. p 5

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Considering Health...Not Illness

Today we are in the midst of a health crisis: AIDS has created an urgency of unprecedented proportions in the gay community. As a result of the AIDS crisis a tremendous amount of energy, time, and resources have been not inappropriately expended. We must continue these expenditures if a control or cure is to be found. We must become aware of the symptoms of AIDS and the measures used to prevent its spread. By now, hopefully, most are aware of these facts and continue to keep abreast of current developments. It is also imperative that we maintain a proper perspective; it is far too easy to develop narrow vision and paranoia. We must remember that gays have the same problems and diseases (like common colds, rashes and aches and pains) as everyone else. Everytime one of us gets sick it is not related to AIDS. True, we do have special medical problems that should be tended by those with knowledge about our special needs, but don't let your health care provider forget about common illnesses. After all, the odds of our having a routine medical problem are much greater than those of our having AIDS. That's why I stress the importance of maintaining a proper perspective and realistic outlook. For *that reason (in this as well as future columns) I will not dwell on AIDS.* Plenty of digestible information is available from other sources. Instead let's consider other issues of health. That's right - health, not illness.

I say, "health, not illness" because it is my experience that those individuals who consider themselves healthy on an emotional level generally stay healthy on a physical level. The opposite is, likewise, true. It seems that if our mental outlook is disease oriented, our bodies are more susceptible or receptive to illness. But, if we maintain a positive outlook on our own health, our bodies are more likely to respond to that programming. No, I'm not saying that we can stay healthy simply by thinking healthy thoughts. Ideas of health must be translated into a lifestyle of health, into conscious action. Only by doing this can we manifest vibrant health. We must be active participants in our own individual healing; no physician can make you well of his own accord. We must be receptive to health and desire our wholeness. We must escape from the traditional "disease-oriented cure system" and search for more positive ways of caring for ourselves. It is imperative that the individual assume responsibility for his own health, and ultimately that of society.

The medical profession is, today, reevaluating the way its practitioners care for their patients. Health care providers are gradually becoming enlightened in care for the whole patient; preventive medicine and patient education are key factors. Maintaining or re-establishing wellness should be the goal from both physician's and patient's perspectives. What it boils down to is a holistic approach to health, a more humanistic approach that combines the concepts of physical, mental, emotional, intellectual and spiritual wellness. All these factors must be considered; disease in any one is detrimental to our entire human experience.

Bernie Short, MD

Dr. Short is a physician in private practice in Virginia Highlands.

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How's this for a starter? A sexy live rock show bumping with stiletto heels, the crack of whips, tongues squizzing tongues, a leather 'lady' sliced chains and brains into a plastic bag, hunks hitting punks, while above it all a transvestite's falsetto tops the booming bass guitar. Good? There's more. God help us, there's even a non-Western Union message. Not only that, the performance is hotter than a raunchy pistol. And best of all, it's all right here in our own back yard (scratch Kansas) in "The Rocky Horror Show", playing until August 24 at midtown's Theatrical Outfit.

Producer director Bill Yate's primary avowed aim was to created a rock cabaret show--part concert, part theater, part Alice Cooper. He's done just that, but nowhere else so successfully as in his first act. Here is one fabulous entrance of the beautifully selected case after the other, perfect pacing, and spectacular dance sequences (the peak: "Time Warp") by gifted choreographer C. Lost that will jolt you right out of your seat.

The cast is super, all strong in deceptively easy, flashy parts. The "characters" in "Rocky" are easily forgettable grotesqueries, hardly helped by the script. They cry for hardnosed pros to let the audience recognize that beneath the caked face paint, garter belts and net stockings are authentic flashes of our own sexual selves.

Gordon Paddison's Frank N. Furter, on whose bare, hairy shoulders the show staddles, runs a tricky course between expert camp and human reality. He's highly talented, and has orchestrated the part with every trick in a drag queen's survival kit, especially knowing when to use restraint. Frank outrages with his ruthless hedonism, but in the quiet spaces of the second act, you can't disown him. I got a kick simply watching him descend staircases in his spikes.

He is provided ample support. Relatively normal Brad (Christian Hesler) and Janet (Crystal Fox) descend one rainy night onto Fank's haunted castle, where for the rest of the show their vanilla syrup is splendidly and permanently corrupted by the nuts in Frank's sexual sundae. Contributing to their undoing are Megan McFarland (Magenta), whose singing of the opener/closer "Science Fiction" is arguably the best singing in the show; RuPaul Charles, adequately acting Riff-Raff, marvelous singing as himself; and LuLu Downs as Eddie, whose grandmotherly belting of "Hot Patooie" kids the hell out of every Hell's Angel who roared over you. Jessica Klarp as a punk Debbie Reynoldss, Stuart Culpepper's patiently exasperated Narrator, and Sonny Golf's Nazi-accented wheelchair case more than hold their own.

Finally, there is newcomer Allen Jowers as Rocky, appropriately playing Frank's son lover friend uncontrollable moster as a bemused blond bombshell, a hunk clad only in a diaper-like gold bikini with matching booties trying to adapt his simple soul to the crazy coop in which he's been hatched.

Musically the show is on very sure footing, first in the fine band led by Dennis West, and in the work of the corps--the Transylvanians, whose singing and dancing throughout Act I make it so stunning. Especially notable were Dave Carr, Bryan Mercer, and Kendra Tucker.

One of the production's problems is that its highest energy and success explode in the first act, where the structure is more cabaret theater than play in the first place. In the second act, when the story such as it is unfolds, the tone and pacing noticeably sag. Fortunately the ending itself both musically and logically manages to correct some of the damage.

For, interestingly, there is a message beneath all the flamboyance; closure is achieved. Brad and Janet survive the night in Hell, yet are marked forever by it. Obviously through all the melee, they were supposed to, and did, learn something. What? Both first class, super uptight wimps at the beginning, our intrepid heroes find themselves in Frank's black castle, a veritable chamber of infantile sexual fantasies--a Museum of Polymorphous Perversity. Pleasure for its own sake offers release, but when unleashed, violence, confusion and destruction. Yet the castle is a part of Brad and Janet (us), just as Frank is our own genius of pleasure. In his place, Franks' fun, but sooner or later; he's got to be sent back to the unconscious. In other words, friends, enjoy yourselves, but know when to cool it. And so the last scene proves. Brad and Janet are the only ones left in our "real" world, but now they are prepared. You can face anything life deals in a tight black corset, feathery boa, torn net stockings and high, high heels.

James Rosenfield

L·E·T·T·E·R·S

Dear Editor:

Most of us like the idea of being proud or feeling pride. When we feel proud we feel good, open, inclusive and caring. Sometimes we don't feel so proud (could that be called shame?) and when that happens we don't feel good. We don't feel open or inclusive, we tend to move away from rather than towards new people and ideas, we erect or magnify barriers, and we become exclusive. When I become exclusive I feel shame.

The straight society and media that surround and bombard us promote and glorify exclusivity. We are offered exclusive news stories, film engagements, places to shop, places to eat, places to be seen and clothes to wear while we do exclusive things in exclusive places. We have been seduced into feeling that exclusivity is good, something we should strive for that we will have arrived when we have exclusive things and act in exclusive ways. Straight society and media are no dummies. They know that as long as they keep us thinking it is good to be exclusive we'll be no threat to them.

It would be easy to label exclusivity as a Yuppie or Guppie conspiracy. That's wrong. Anti-prep (Gup, Yup or whatever) people are just as exclusive. Exclusivity is, in fact, not the exclusive property of any one group. That is a shame.

The gay civil rights movement that we have just finished celebrating during our "Pride" weeks is about being included, not excluded, by the rest of society. How can we expect them to include us when we exclude each other. Our Pride Parade which should include 150,000 lesbians and gay men does, in fact, exclude 149,300 of them. The "Promising Pecuniary Professionals" don't want to be seen marching down Peachtree in the company of the "Flaming Faggot's Fraternity" who are equally apalled by the presence of the "Marching Macho Men" who in turn are horror stricken by the "Womyn Waging War" who can't stand...the list goes on and on. If, as some believe, there is an organized conspiracy to exclude us from our rights as citizens of this country and this earth it could be taking lessons in exclusivity from us. Why all this exclusivity and shame?

I don't know what it's about in other people, but I feel shame when I am lonely, frightened, threatened or angry. When I have these feelings I become exclusive; I exclude love, joy, sharing and caring and they, by my own example, are forced to exclude me. We all know people who need love desperately and whose despair makes it almost impossible to love them. Fear, loneliness and anger are the proud parents of our despair, our shame and our exclusivity; disowning these parents may be difficult but we must do it.

Exclusivity and shame share strong bases in the black-white, right-wrong, have-have not thinking that is so exlusive of women who love women and men who love men. Gay men and lesbians have the unique opportunity to disown the either or exclusivity that has been used to oppress us. We have, in fact, done a laudable job of removing these barriers in many of our sexual relationships; pure animal lust is not very exclusive. The health crisis has put a damper on that part of our inclusive behavior. Maybe that's okay; maybe we can now look at new ways of including others in our lives and feeling proud about it.

I'm tired of my exclusivity and proud I can admit it. I'm also proud that THE NEWS and other organizations are planning a series of workshops designed to help us deal with the issues that make us feel and act exclusively. The first workshop (co-sponsored by BWMT) was on Saturday, July 27th at the Atlanta Gay Center.

Gary Kaupman

Dear Editor:

The message of Michael Wilson's letter (Vol. I, No. 12) to the gay community of Atlanta is clear: since any kind of support for gays is better than no support, then any criticism of this support is unacceptable. This is the kind of thinking that has given many places in the USA some rather vapid gay rights and gay action groups.

Concerning AID Atlanta, it provides a much needed service with its supports and referrals for gays and AIDS victims. As for its safe sex program, it has its place and purpose in reducing the risk of AIDS contraction, but to parade it as a complete solution for the AIDS problem is simplistic. With an incubation period of up to five years, an estimated exposure of 80 percent of the gay population, and uncertain breadth of infection (eg. with the virus being found in the saliva of its victims, even kissing is suspect), many of those practicing safe sex does succeed in reducing the number of people who contract AIDS, the results may not be seen for over five years. What is needed is a cure, which will come from research funded by the gays (Chicago recently raised more than $100,000 for AIDS research, of which $600 was raised by Phil Hanie of Atlanta) and the Federal Government when it is pressured for it by the gays.

Concerning the Atlanta Gay Center, I do sincerely apologize to it if, in my frustration with the apathetic gays of Atlanta, I gave vent to unproductive criticism. Many of the services that the AGC provides can be useful and informative when well staffed (eg. the Helpline, THE NEWS, police-recruit training, the speakers' bureau). However, some of the services are of diminished usefulness (eg discussion groups, meeting space) when people are unaware not only of the location of the AGC and how to gain entrance but also of the existence of these services. Also, I repeat that I fail to understand how the AGC can make pleas for volunteers when many competent volunteers have been ignored. These are problems which, hopefully, will not manifest themselves at the AGC's new location.

Recently, I had the privilege of visiting Dallas' gay center and its gay alliance. Only a brief amount of time there again demonstrated the need for change in Atlanta's gay center and gay rights groups. Those of us who are aware and who are trying to improve the environment and ourselves will continue to strive for changes within the heterosexual as well as the gay community, despite the Michael Wilsons. Besides apathy, one of the biggest dangers to gays is complacency in both ourselves and our organizations. I, personally, am willing to give of my time, energy, and money to any group working for positive changes in the gay environment of Atlanta.

Charles Bridwell

Dear Editor:

I'm writing to applaud your Purple Turkey Award in the July 4 edition of THE NEWS. It's a sad fact that a mere 700 queers and friends of queers marched down Peachtree this year. I wasn't one. Why? Well, I didn't read my NEWS at the right time. I found out on Monday after the fact. True, I'm at least partially responsible for not keeping up with what's going on. But something else is amiss aside from that.

I'm part of Radio Free Feminists, a collective that produces two shows weekly on WRFG-FM (the station that also broadcasts Southern Gay Dreams). Perhaps you've heard of us--THE NEWS ran an article on us a few weeks back. Neither RFF or WRFG received any notification of the march. WRFG is a community-oriented radio station--and that means queer community, too. If the station receives announcements from gay groups, those announcements are made available to every program broadcast on the station, not just Southern Gay Dreams, WomanForum, or Still Ain't Satisfied. WRFG's entire listening audience has access to information on events. And the station audience has a very broad base.

WRFG's listening audience brings me yet another reason I missed the Pride March. I wonder if the Pride Committee has heard of Little Five Points. It's an area of Atlanta that surrounds the intersection of Moreland Ave, Euclid Ave., and McClendon Ave., and includes Inman Park, Candler Pard and Lake Claire, as well as being a focal area for other nearby neighborhoods. It's also the home of the Atlanta Lesbian Feminist Alliance, and a large number of Lesbians and Gay Men. I work at Sevananda Natural Foods, which has within its walls a large community bulletin board. A number of us in the neighborhood bank at the BOND Community Federal Credit Union, which also has a large bulletin board for community announcements. In the middle of what used to be the intersection of Seminole Ave. and Euclid Moreland (right by Moreland next to the pedestrian crosswalk) is another community bulletin board. Inside the Little Five Points Community Pub is yet another community bulletin board. And every single business in this area is happy to put up posters, fliers, etc for any event. Not one single bulletin board in Little Five Points had anything relating to the March posted on it. I did see on flier announcing meetings for the organization of the march in the neighborhood drug store, a place I go maybe twice a year.

If it seems I'm complaining because I missed the march, it's true. But I'm concerned because I have ample opportunity to run across publicity for things like the annual pride march without having to look for it. I'm concerned because for two years running now Little Five Points has been virtually ignored by the organizers of the March. I'm concerned because I wonder if I'm the only one who feels like the organizers of the March don't want those of us from this neck of the woods to show up. Incidentially, requests have been made to beef up publicity over here--for two years now.

So congratulations to the 700 who did march. And maybe next year we will have 7000 or 70,000 Lesbians and Gay Men. But I can assure you next year's committee will have to improve public relations tremendously to do it. Good Luck.

KC Wildmoon

P.S. I see reading over this letter that I have singled out the Pride Committee - but that's certainly not the only problem area. None of the places mentioned above had any info on HRCF's Harry Britt event, nor did they have anything on Lambda Inc's GAY band concert. Again, I'm concerned - I have ready access to channels for this information and I didn't get it. I'm concerned for those who don't have the access I do. Our community is not 700 small, and it doesn't all read THE NEWS.

AIDS Chain Letter

A friend, who is angry about AIDS and how it affects his life, has decided to do something positive with his anger.the following paragraphs.

He has started the chain letter that we have reproduced below.the following paragraphs.

THE NEWS thanks him for his idea and permission to share it with you.

Dear Friend,

This chain letter will not bring you lots of money in only seven days. Nor is it equipped with a curse that will cause you grave misfortune if you fail to respond to it. What it can become is a growing expression of love, concern, outrage and hope in the face of an exponenetioally growing horror. It could save your life and the lives of those you love. If you choose to participate in this grass roots mission, copy this letter and send it to ten friends. After that use the information in the letter to compose letters to two people in positions of power and influence. SEND THEM. This is one of your many chances to make a difference and move out of the helpless bystander position to which we have been regulated. Take the hour of your time and spend $5.00 on copies and stamps. SEND THEM. You can make a difference.

Dear Person of Power and Influence:

I am writing you bin hopes that you will find it appropriate to investigate and bring pressure to bear in a matter critical to the health and welfare of millions of United States citizens. That is, the manner in which the nation's health agencies have responded to the AIDS crisis. I realize that progress has been comparatively rapid in terms of this being a "new" disease, at least in this country. However, I am extremely concerned about what is not being done, things that clearly could inhibit the spread of the disease and offer hope to those already stricken with symptoms and those asymptomically infected. I will outline my specific concerns in the following paragraphs.

There are strong appearances of impropriety surrounding the work of Dr. Robert Gallo at the National Cancer Institute. Researchers at Institute Pasteur in Paris discovered LAV (Lymphadenopathy Associated Virus) almost a year before Dr. Gallo announced the "discovery" of HTLV III. During that year Institute Pasteur

cont. p 4

The News

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This newspaper reports the events and activities of our community and encourages discussion of community concerns such as personal liberty and postive lesbian/gay lifestyles.

Unsolicited contributions are welcomed and encouraged. Letters, manuscripts, drawings and photographs should be submitted to *The News*, 848 Peachtree St. NE, 3rd floor, Atlanta, GA 30308. Unsolicited works will not be returned.

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Chain from p. 3

had sent two samples of the virus for culturing. HTLV III was found to have only 1 percent of variance from LAV in its genetic material where 5 percent variance would be expected due to time and distance. I believe that it is possible that the announcement of a causative organism was delayed for the purposes of political and scientific prestige. Also, it appears that Health and Human Services has become excessively wedded to Dr. Gallo's formulations, refusing to fund research that might contradict his. The refusal to explore a possible link between AIDS and ASFV (African Swine Fever Virus) which has consistently appeared in the same places at the same times is a case in point as is the discontinuation of treatment attempts with thymosin.

Institute Pasteur has been treating individuals with AIDS and symptomatic carriers for two years with HPA 23. They have had tremendous success at arresting the progression of the disease and the destruction of the immune system. Furthermore, they have succeeded in eliminating traces of the virus, in many instances. The implication and the hope is that they can prolong if not save lives of many who are already having symptoms, prevent illness in those infected and perhaps even reverse the condition of being contagious. HPA 23 is not available in this country and nothing appears to be being done to change that. Furthermore Institute Pasteur requires a positive viral isolatioon test in order to accept patients into their program, a test that is esentially unavailable in this country. Thus United States citizens who must turn to France for treatment are impeded and delayed as their conditions worsen. That these people have to turn to France for up to date attempts at treatment is an outrage.

Mariposa Foundation headed by Dr.Bruce Voeller has developed a *sexual lubricant containing Monoxynol* 9, the active ingredient in most spermicides, that has been shown to kill all organisms causing sexually transmitted diseases, including AIDS. The C.D.C. has confiremed this. Mariposa Foundation does not have the financial resources to conduct clinical trials and no government health agency has agreed to fund them. In fact, rumor has it that Dr. Curran of C.D.C. has imposed a gag order on his staff regarding this subject. This certainly has the appearance of giving higher priority to protecting the industries surrounding sexually transmitted diseases and imposing controls over people's private lives through fear, than to saving lives. This entire matter is of extreme urgency. The 10,700 C.D.C. AIDS cases reflect extremely rigid diagnostic criteria. The number of people ill but not yet meeting C.D.C. criteria probably number in the tens of thousands. The number of people infected and not yet having symptoms may be in the hundreds of thousands. It is my belief that most of the patients to date being members of unpopular minority groups hasd impeded funding and research. If this is in fact the case, it is another outrage.

While the earliest AIDS cases tended to report rather lurid sexual and drug histories, being the first exposed, more recent cases are involving increasingly responsible and productive citizens. In terms of exposure, AIDS may have already moved beyond its original risk groups and the gay minority is much larger than many imagine. 100,000 deaths, which is not out of the question, may bring some startling realizations. This is the time to do everything possible regarding prevention and treatment. The number of cases of actual illness is still relatively small. The general population can still be offered protection, yet the national H.H.S. budget for a prevention campaign is only $120,000. Those already ill and or infected may be treatable through means already known. I urge you to look into this and do what you can. Vacillating around issues of sexual morality and sexual orientation is an *unaffordable luxury and may already be* irrelevant. I would appreciate your response at your earliest convenience.

Sincerely,

Four Lavendar Phoenixes Awards

THE NEWS is proud (as well as happy) to present four "Pheenies" this week:

To the "Atlanta Journal-Constitution" and staff writer Nancy White for her July 26 article on gay couples complete with a picture (of George Brenning and Jay Brennan). While there may be parts of the article some could quibble about, it was in general a positive view of our community. That it ran on the top of the front page of the section right next to Celestine Sibley's regular column made it even better. Our appreciation to all involved.

To "The Marietta Daily Journal" for their July 4 front page reprint of an article from the "San Francisco Examiner" on the two gay hostages in the recent Beruit hijacking. The "Daily Journal" has also recently featured positive reports on the gay pride celebrations in San Francisco, Chicago and New York as well as an unbiased report on the transsexual who was running for president of the American Legion. A big THANK YOU to whoever is responsible.

To Phil Donahue. Yes, we know we said we'd only give awards to local people, but one particular remark that Donahue made on his July 18 show on AIDS demands we bend the rule a bit. In response to a comment about oppression of gays, Donahue said, "I believe there are religious figures out there who themselves are candidates for going to hell for the way they contributed and legitimized homophobia in this country."

Last, and far from least, to the Board of Dirctors of the Atlanta Gay Center. The board has authorized the purchase of typesetting equipment for THE NEWS. This should, once and for all, put an end to our problems with typos, missing paragraphs, and late papers. Three Cheers for George, Pat, Bill, Foster, Maury, Gene, Ken, Carolyn, John and Nancy.

The Lavendar Phoenix and Purple Turkey are community awards. We welcome your suggestions.

Profiles

Our search for profiles for our two pride issues un-earthed so many interesting people that we've decided to continue the feature on a regular basis. If you are gay and proud of something that you are doing, or if you know someone who fits that description, give us a call and let us know about you or your friend. We'd like to share your story with our readers.

BIBLICAL CHRISTIAN AND LESBIAN / GAY?

YES!

For Positive support and helpful literature contact:

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(Evangelical Outreach Ministries)
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STONEWALL a new ATTITUDE

Atlanta, Georgia

JUNE 22, 1985

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Pride from p 1

More than one business owner was really put off by the "attitude" of the committee members who approached them for money. Take a look at the list of donors. There are far more names missing than present. How many names that you would expect to see there are missing? There is definitely an "attitude" problem; its hard to tell which side its on.

Several groups were vocal in their displeasure over the lack of the words "lesbian" and "gay" in this year's slogan. It's a good point. If we're celebrating "Pride" rather than "Shame" we should be past the point of feeling that we're dealing with the love that dare not speak its name. The reason for not using "lesbian" and "gay"? "The one year those words were used t-shirt sales were low and t-shirt sales are a major source of revenue for Pride." One pundit suggested that sales of that shirt were low because the design was just plain "ugly". Whatever, there weren't any t-shirts this year so the question seems moot. The reason for no t-shirts? "No money." Sound familiar?

Some groups wanted the date of the parade changed to July 6 so that the G.A.Y. marching band from LA could participate. The city was opposed to closing Peachtree after WSB's parade on the Fourth and the Shriners' antics on the Fifth. They didn't refuse, but it was strongly suggested that it would be better not to ask. That was enough to make the Pride Committee (whose membership is generally at odds with the groups who sponsored the LA Band) say "no" to July 6. The result? Two events that in some ways vied for the same audience.

Lots of people say the "parade" isn't for them. They don't want to be associated with men in dresses and women who aren't. In fact, the majority of those marching and milling around afterwards were in pretty average looking clothes. Suits and ties? No. What seemed more radical than their dress or their manner was that the people in the parade were out on the street in the broad daylight and in front of TV cameras saying they were happy to be gay. It may be hard to think of that as a "radical" act, but lots of people in Atlanta must.

Reasons for low attendance, lack of money and the list of complaints go on and on. How about some constructive ideas and suggestions for next year? Here are some we've heard mentioned:

FORGET THE WHOLE THING. Nobody supports it so it must not deserve support. A bit simplistic, perhaps, but it does have a ring of truth.

LEAVE IT LIKE IT IS. The folks who moan and groan and fight and feel unsupported must enjoy it or they wouldn't keep doing it...why worry about it? An existential ring of the truth here, too. If it has been this way for so long what makes anyone think it can (or should change?

LET A PROFESSIONAL, PAID GROUP ORGANIZE IT. Look at what Christopher Street West does in LA. Look at what the Hotlanta Expo does. True, this isn't LA. On the other hand, what would happen if the Expo people put all that money and energy into getting thousands from out of town to come to Atlanta for their doings and a Pride celebration too? Sounds good. Those opposed to gay people receiving money from other gay people in the process of celebrating their right to do and be will scream long and loud. Will everyone feel welcome in a celebration put on by these folks? Probably not. Does everyone feel welcome in the celebration we have now? Attendance figures say not. Which is worse?

START NOW TO DEVELOP A BROAD COMMUNITY-BASED 86 PRIDE COMMITTEE. It should draw on the strengths of all the groups in town as well as unaligned individuals who simply want to work on the project. It's a great way to meet new people and the feelings of accomplishment can be wonderful. The amount of work need not be tremendous if there are enough people. Sounds great. Its the way most other cities organize their Pride celebrations. On the surface it is how our Pride celebration is organized and look at what we're getting.

The Pride Committee (which is not related to The Atlanta Gay Center in any way, except the fact that this year's Pride Chairman is also on the Center's Board of Directors) is not sacrosanct. It is and should be open to any and all who wish to participate. Its chairperson is elected by its members who at this time number less than eight men and women who frequently disagree. Eight people who agree with each other and who are willing to work together could join that committee, elect two co-chairs and start working to create a 1986 Pride celebration worthy of Atlanta. There are volunteers in Atlanta who know how to raise money and plan events; if ACHR, the HRCF, and AID Atlanta can use them, Pride can, too. That may sound like revolution. Isn't that what this country and the lesbian and gay civil rights movement are all about?

Gary Kaupman

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Directory
Organizations...

ACHR	875-9066
ACLU	523-5398
Affirmation	373-7986
Atlanta Venture Sports	876-3109
AID Atlanta	872-0600
Atlanta Couples Together	432-1085
Atlanta Lesb. Fem. All	523-7786
AXIOS(Orthodox Chris.)	262-2580
Battered Women	873-1766
BWMT	794-2968
Business Guild	872-1922
Buffalo Chips	352-5205
Connections	320-1300
Dignity	874-1694
Evangel. Outreach Minist.	261-5710
Faerie Circle	892-0661
First Tuesday	875-4585
GALA (Gay Atheists)	875-6965
Galano Club/Alcoholics	881-9188
GAMA	875-4585
GAPHR	876-8587
Gay Center	876-5372
Gay Father's Coalit	892-0661
Gay Men's Chorus	876-1606
Gay Pride Comm	377-4803
GOAL	455-1306
GSU/Gay Stu Alliance	874-2277
Haverim	457-5673
Helpline	892-0661
Hepatitis B Support	351-7961
Hotlanta River Expo	377-9669
Hotlanta Softball	872-9242
Hotlanta Volleyball	873-2420
Integrity	876-0012
Karuna Counsel./Women	873-3547
Lambda Chorale	874-1622
Lambda Inc	876-2237
Lutherans Concerned	636-7109
Married Men's Group	892-0661
MCC/Blessed Redeemer	872-2246
MCC/All Saints	636-3507
Narcotics Anony/Lambda	266-8179
NOW	581-0175
Outskirts	874-0780
Parent's Support Group	979-3111
Rape Crisis Center	588-1861
Royal Court	874-0517
SAGE	874-8517
SAHR (Emory)	633-5644
Southern Gay Dreams	523-3471
STD Clinic	876-5372
Transsexual Support.Box 333Il/30030	
Unitarian	634-5134
Quakers	261-5710
Wine & Gourmet Society	875-6965
Women of Wisdom	627-8518

CALENDAR

THURSDAY, AUGUST 8

Still Ain't Satisfied
WRFG, 89.3FM, 5:05-7pm

OVEREATER'S ANONYMOUS
lesbian group, DeKalb Addiction Center, 2nd Floor, 262-3572

FRIDAY, AUGUST 9

ALFA
open house, 8-11pm, 523-7786

INTEGRITY
meeting and eucharist, 7:30pm, All Saints Church

SATURDAY, AUGUST 10

EOM
meeting, 4-6pm, Atlanta Gay Center

SUNDAY, AUGUST 11

services, 2 and 7 pm

MCC ALL SAINTS
services at Grant Park Methodist Church, 6pm, 636-3507

SOUTHERN GAY DREAMS
8-9pm, 89.3FM, radio show

MONDAY, AUGUST 12

LESBIAN SUPPORT GROUP
7:30pm, Community Counseling Center, 634-9440

AID ATLANTA
Lymphadenopathy support group, 7:30pm, 872-0600

BWMT
rap group, 794-BWMT

STD CLINIC
6-9pm, Atlanta Gay Center

WEDNESDAY, AUGUST 14

WOMAN FORUM
WRFG, 89.3FM, 7-8pm

STD CLINIC
6-9pm, Atlanta Gay Center

MCC OF THE BLESSED REDEEMER
service, 8pm

THURSDAY, AUGUST 15

STILL AIN'T SATISFIED
WRFG, 89.3FM, 5:05-7pm

OVEREATER'S ANONYMOUS
lesbian group, DeKalb Addiction Center, 2nd floor, 262-3572

FRIDAY, AUGUST 16

ALFA
open house, 8-11pm, 523-7786

JEWISH GAY GROUP
meeting, 8:30pm, 633-1271

SUNDAY, AUGUST 18

SOUTHERN GAY DREAMS
8-9pm, 89.3FM, radio show

MCC OF THE BLESSED REDEEMER
services, 2 and 7pm

MCC OF ALL SAINTS
services at Grant Park Methodist Church, 6pm, 636-3507

DIGNITY
mass, 6:30pm; program 7:30pm, St. Anthony's

MEN'S EXPERIENCE
meeting, 7:30pm, Quaker House, 873-KIND

MONDAY, AUGUST 19

STD CLINIC
6-9pm, Atlanta Gay Center

BWMT
rap group, 794-BWMT

AID ATLANTA
Lymphadenopathy support group, 7:30pm, 872-0600

LESBIAN SUPPORT GROUP
7:30pm, Community Counseling Center, 634-9440

TUESDAY, AUGUST 20

PARENT'S SUPPORT GROUP
meeting, 7:30pm, Unitarian Church

WEDNESDAY, AUGUST 21

STD CLINIC
6-9pm, Atlanta Gay Center

MCC OF BLESSED REDEEMER
service, 8pm

WOMAN'S FORUM
7-8pm, WRFG, 89.3FM

Bars...

Armory/836 Juniper	881-9280
Aunt B's/231 P'Tree Center Ave.	577-3510
Backstreet/845 P'Tree	873-1986
The Bar/1018 P'tree	881-8810
Bulldog & Co.	872-3025
Celebrity Club	876-5555
The Cove/586 Worchester	875-2477
Crazy Rayz/1492 B Piedmont	873-4655
Festival Lounge	688-1135
551 Downstairs/551 Ponce	873-4052
Gallus/49 Sixth St.	892-8983
Illusions/1021 P'tree	874-9048
In-Between/887 P'tree	874-1145
Knight Owl/1028 P'tree	875-2260
Limelight/3330 Piedmont	231-3520
New Order/Ansley Square Mall	892-9015
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The Compulsive Artist

George Dureau is a New Orleans artist whose works were recently on display at Gallery Two Nine One in the Rhodes Center North. Dereau's work is a combination of paintings, drawings and photographs which express Dereau's favorite theme of classical portraiture.

Dereau describes himself as a compulsive artist. He feels compelled to use his talents for drawing to tell stories that describe what he thinks about the world. As an artist, he sees two important aspects of himself which appear in his works. He describes this first aspect as a compulsion to refer to some kind of truth—not facts, but truth. He senses that some sort of truth from his experiences comes out in his drawings. He builds into his drawings things from his own experience, or as he describes it, "truth as I've learned to see it." The second most important aspect of his work, he feels, is that he never works without a lot of references to real people, or as he puts it, "actual real characters." "A painter has to be pretty daft not to be painting from what he knows about people," states Dereau. "It's just automatic that if you have a gift for drawing and you know people, then you're going to draw people."

Dereau feels that, for him, portraiture is a wonderful place to start from, particularly since he doesn't have a narrow and boring point of view. He talks about how he takes liberties as an artist doing portraiture: "A good pointer will never produce a satisfactory portrait to the individual being painted. It's satisfactory to the artist because he is saying what he wants to say, using that person sitting in front of him. We who are Art Painters use the sitter like you use food on the table. You don't feel bad about making them orange or red or maybe even a little yellowish."

Dereau feels that he may be a bit more frank than some people, gay or straight, about the ease with which he uses his familiarity with men in order to enrich his works. "My pictures are always autobiographical. I feel very comfortable using all the tools of my personality. Persons of other sexual pretensions might feel nervous about this. Yet there may be less explicitness in my paintings and drawings than there is in my personal life. I am very honest, and the pictures aren't any more fantasy than my life is."

Dereau feels that his pictures evoke certain tensions in the viewer—between heterosexuality and homosexuality, as well as a tension between promiscuity and allegiance. He senses that there are very seldom any conclusions drawn in his pictures.

Dereau does not intend for his work to please everyone. He has no intentions of being fashionable or casual; instead he seeks great intensity in his works. His photographs are not intended to hand above designer couches in chic high-rise apartments. In describing his work, he states, "I paint what I feel compelled to paint. Often, however, it is a situation or subject matter that other people don't want to think about."

Much of Dereau's portraiture is of handicapped people. He feels that everyone is waiting to have his story told, that everyone wants to be remembered when she's gone. He believes that as an artist he must portray these stories honestly and yet attractively. "I never ran into someone who was so physically ruined that they did not want their story told. It's funny of those of us who are not handicapped to think that those who are would not want their stories told. I am such a classical artist that I bring order to everything and that inevitably enables and gives stature to what it is we are talking about.

"The virtue of my pictures is the sugar coating of bitter pills. I make people fall in love with a picture before they can get close enough to know what it is that they fell in love with. I force people to bite into the picture—they don't realize what they are looking at and enjoying until they are already committed to liking the picture. People buy the pictures because of the confusion that happens between their liking the picture and feeling repulsed."

Not all of Dereau's work is on handicapped people, since some of his photographs portray strikingly beautiful men. Yet Dereau feels that beauty is a handicap in its own right. "Beauty is the most crippling of all problems. Most people dismiss beauty as being dumb. The confusion around beauty is disturbing. There is a deceitful and misleading aspect to conventional beauty. It's a joy to see if I can make a model look like a Greek coin when I know that he may be hideously deformed by his own brain. What you first see is not what the person turns out to be."

Dereau feels that it si very important that he has found no reason to change his focus since the mid 1960's. He feels that his pictures are a mixture of flesh and fantasy, that he uses the fantasy for storytelling of allegories, and that the allegories make it real life. He sees his pictures as always talking about what is happening in real peoples' lives, or as he describes it, "It's between a picture of a person and what is happening to that person."

Of his career, Dereau says: "It's good to know that whatever credit I get is because things that I have done came from me, and not that much of it was an accident or because I belonged to the right movement at the right time. It's my individuality and I still am who I am and if people like it it is because they like me too, along with it, and they like what I have to say instead of it being a part of some trend, some movement, or some stylishness."

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Burn's on Display at Tula's

Tim Burns' hand-colored photographs are being featured in a special showing at Tula's Gallery in Buckhead. The show, entitled "Angels on the Streets," opened July 18 and ran through August 1. The central theme of the exhibit encompassed street photos taken by Burns while walking around New York City, Charleston, and Atlanta.

While some of the work in this show is familiar, there are several delightful new pieces to be seen. Burns is expanding his use of color to produce exciting visual stimulation in some of his new works. This can best be seen in "Four Seasons" or in the centerpiece of the show, "My Little Angel". It will be interesting to see how Burns' work develops as he explores his use of color and tone more fully. This current exhibit shows much promise for Burns.

Stebbo Hill

Design By Visions

Sunday, July 7 marked the opening of a new show at The Bar on Peachtree featuring recent works by Atlanta artist Burl Compton. The show, entitled "Visions", features original paintings, drawings and special limited art prints. Compton's talented works have been previously exhibited at The Bar and his work as a graphic artist can be seen in many places about town.

Compton began his career in art at a very early age, and was lucky enough to have his parents encourage him to pursue this career. He graduated from Louisiana Tech with a degree in Art as well as a Minor in Botany. He began his career in music right after graduation, only to return to the graphic arts as a means of supporting himself. He moved to Atlanta seven years ago because he felt that it would be an ideal place to practice a dual career in music and art.

Compton has been running his own successful graphic design business for the last two years. He does not consider himself a fine artist-in spite of the fact that his artworks exhibit a keen eye for

cont. p 11

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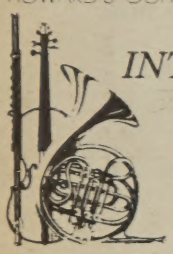
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Oppression and Spirituality...
John Fortunato's Embracing the Exile

Every gay individual who chooses to be open with his/her family and profession as well as in the personal sphere experiences some pain and rejection. Those whose gayness colors all the dimensions of their lives know the cost ofsuch authentic being. John Fortunato has suggested that the route to a deepened spirituality for gay people lies through this very experience of our oppression in his book, Embracing the EXile: Healing Journeys of Gay Christians (NY: Seabury Press, 1983). Although he directs one chapter to gay-sensitive therapists and speaks from his own gay-Christian standpoint, his autobiographically informed writing seeks a synthesis of spiritual growth and psychological healing in a style accessible to all.

Fortunato astutely describes gay oppression. In our earliest self-awareness, oppression includes self-denial, religious doubt (the inability to reconcile our spirituality and sexuality), and feelings of unworthiness, guilt, and loneliness. Later, beyond the closet, we still experience "a constant, chronic feeling of not belonging, of being threatened and rejected." This "gestalt of oppression" is nurtured by our exclusion from the heterosexual (white male) myth. This myth consists both of the socially recognized forms of approval, reward, and inclusion, and of the sex-roles, dualisms, and categorizations by means of which the non-gay world creates meaning and allays existential anxiety.

Exclusion from this system can be experienced as familial rejection and issue avoidance, as ghettoizztion, as the loss of job security and professional advancement, and as the inability even to gain admittance to the system of financial success. Fortunato thus debunks the myth of increased expendable income (for gay people who have rejected half-closeted attempts to assimilation) when he says, "Although I know of no studies that substantiate this, I suspect that the majority of openly gay people fall into the lowest national income categories." Gay oppression is also experienced as a lack of (secular or ecclesiastical) legal protections. Gay people are often felons, unordainable, and unable to marry, divorce, or bequeath with any assurance.

Wholeness for us as gay people, then, requires that we "give up the myth forever and yet still love ourselves, one another, and all humanity in spite of exclusion and marginality. Gay exile thus becomes the crucible for spiritual deepening, growth, and empowerment. We are compelled to our spiritual roots because we "have to embrace a consciousness that transcends the society that rejects us as misfits, a cosmic wisdom that comprehends the oneness of the universe in which the gay person inextricably 'belongs'." Fortunato's model for the gay spiritual journey of "grasping onto, then letting go of chunk after chunk of self" and of confronting the limits of powerlessness (homophobia) and mortality (AIDS) is that of Elizabeth Kubler-Ross' grief stages.

Although "the giving-up gay people have to do doesn't begin voluntarily", we still have to work through our denial and bargaining (the closet), and through anger and depression, to achieve genuine acceptance. Gay people must not only grieve the past (what might have been) and the present (our current exclusion), but also the future (what could be but won't). However difficult, the grief-work and letting go are necessary for gay spiritual freedom, equanimity, and peace/shalom. As a spiritual path toward being fully in the present with and for one another, the desire for things, power, status, affirmation, and security must be relinquished. The end of striving and of fighting our exclusion from the myth enables atonement (at-one-ment) with the cosmos. Once our self-worth and empowerment are no longer dependent upon the myth. they can be genuinely nurtured from the divine source at our deepest center.

Overall, Fortunato articulates a compassionate understanding of how penetrating our gay oppression—confronting, grieving, and accepting/choosing our exile—enhances our spirituality. He describes a path through self-emptying which ultimately discloses the "face of Mystery" and the "everythingness" of God/Cosmos, and which thus enables the gay person to be "loved by Love." Thus understood as a gift, our exile becomes a means for encountering diving compassion and for discovering the self-accepting empowerment for healing one another and the whole earth. Fortunato's text is thus a valuable addition to every gay-spiritual book collection.

J. Michael Clark, Ph.D.

If At First We Don't Succeed

The grelims in the computer were at it again in our 20 June issue. Most of section III of Franklin Abbott's Health column "Pride and Prejudice" appears to have stayed on ther floppy disk...or maybe it got lost in the 256K of Random Access Memory.

As lesbians and gay men we practice mysteries as old as humanity and as deep as our sources of consciousness. Over millenia, rarely in public but always somewhere, we have continued to initiatate each other into the passions that flow between two of the same kind. We have celebrated a love that has no object but itself and we have demonstrated that men can be lovers of each other not just warriors at each others throats and that women can join in love that does not make them mothers. As men who do no battle and women who bear no children we have offered the human race another option. We can make love without fear of reproduction. In a terribly overrcrowded world that is no small contribution.

As gay men asnd lesbians, we will make our contributions to the future out of both our shame and our pride. For this is ample cause for both celebration and for mourning. Many of our lives have beern cut short or twisted beyond repair. The sound of our sorrows sung out loud would cause the stars to cry. But stronger than our sorrow is the key to our lasting, to the continuity of our mysteries passed back and forth between generations; that key is our joy, the only fruit that our loving creates. From the joy we have found courage to survive centuries of oppression and through that joy we can take all the pride we need to forge a vision of the future where love between human beings is no longer regulated by social conventions and superstition but celebrated as the best part of who we are and the best avenue to living in a global community free from famine, hatred, disease and war.

Despite whatever price in prejudice we still pay for the depth of the love that has brought us to the present, for all the love we make purely and simply in the here and now, for the joy of loving we contribute to the future let us all take pride and celebrate.

Franklin Abbott, M.S.W.

EYE ON AIDS

AID Atlanta Seeks Funds

AID Atlanta announced recently that unless funding is increased for services to persons with AIDS and their families in Atlanta and Georgia, the crisis which surrounds AIDS will drastically increase within the year. Until now funding for AID Atlanta has come primarily from the Fulton County Health Department and private donations from the gay community. The problem, the agency announced, needs city, county and state assistance since this is a public health issue and public health agencies must support the financial need.

AID Atlanta officials stated that the gay community can no longer alone support the financial needs for AIDS-related services because of the increasing number of reported AIDS cases. The cost to the agency is $1700 per case and its projections indicate the number of cases will quadruple within a year. The agency's projections made in the past are exactly on target with the actual number of cases to date. The agency expects an additional 100 cases by October of 1985, 200 by April of 1986 when the agency will require a budget of $340,000 to support the case load. The agency is now receiving $40,000 per year from Fulton County.

The newly recognized disease claimed by the US Public Health Service as the number one public health crisis in this country, struck 142 persons, mostly homosexuals of intravenous drug users, in Georgia and there were 77 deaths as of April 1985.

While Georgia can expect the number of AIDS cases to double every six to nine months and more heterosexuals to develop the disease during the next three to five years, the state has designated no direct money to assist the high risk groups.

In April, AID Atlanta officials met with the Fulton County Board of Health and the Board of the state Department of Human Resources (DHR) and requested three areas of financial assistance. First, of the Fulton County Health Department, a budget line item increase of $120,000. Secondly, the agency requested $200,000 in DHR's supplemental appropriation which is made halfway through the fiscal year. DHR has requested only $100,000.

Third, AID Atlanta requested of DHR, through its Division of Public Health, $100,000 to cover its cost of services to persons with AIDS in fiscal year 1986 which begins this month; $100,000 for direct hospice and or clinical care to AIDS infected people through DHR's Division of Public Health's AIDS Criteria Committee; and the funding of two positions to conduct diagnostic tests to identify AIDS infections $36,585 and laboratory supplies for testing ($46,000).

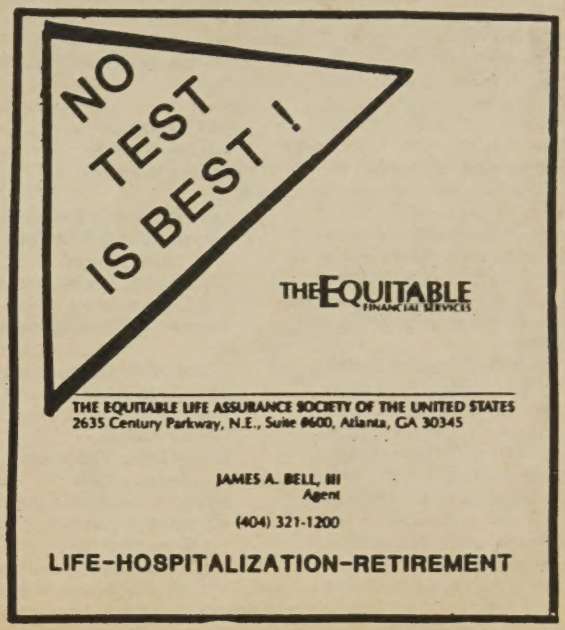
AID Atlanta officials stated that the AIDS epidemic affects everyone and urged the public to assist in the agency's efforts by writing the Fulton County Commissioners and the Board of Directors of DHR asking their support for the agency's requests. The address for the Fulton County Commissioners is 165 Central Ave. SW, Atlanta 30303; for the DHR Board of Directors, 47 Trinity Ave., Atlanta 30334.

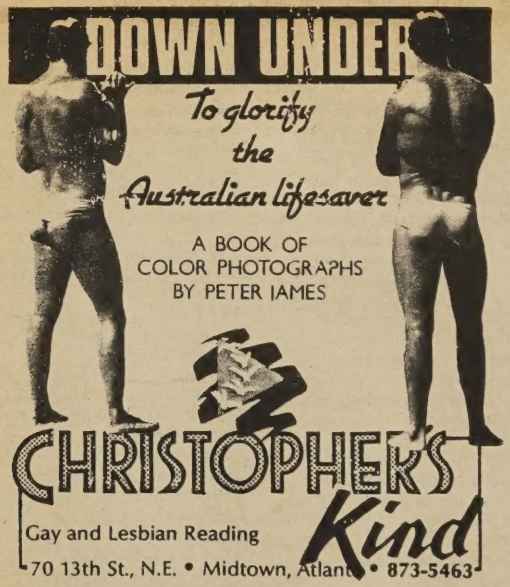
AID Atlanta Seeks Volunteers

AID Atlanta is seeking volunteer electricians, plumbers, carpenters and other skilled workers and laborers to help renovate its new residence for persons with AIDS. The building is centrally located and contains four units which will house eight residents.

Through funding by private donation AID Atlanta was able to obtain the residence for persons who have been displaced from their homes or cannot afford other living accommodations. The project will be subsidized by AID Atlanta.

To volunteer or obtain further information call AID Atlanta at 872-0600.

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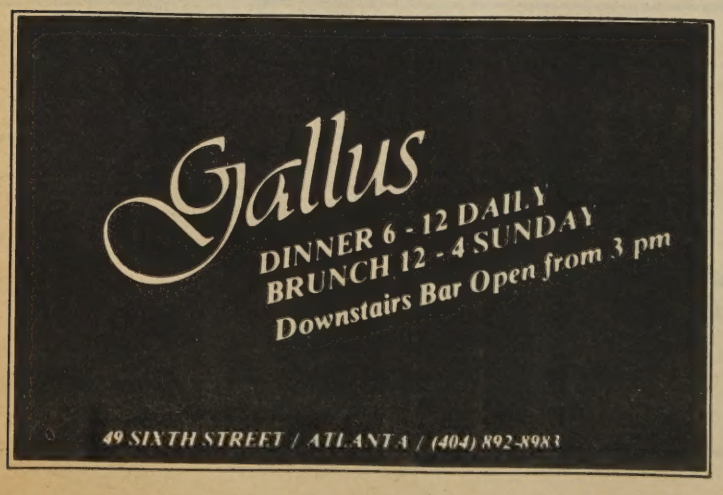

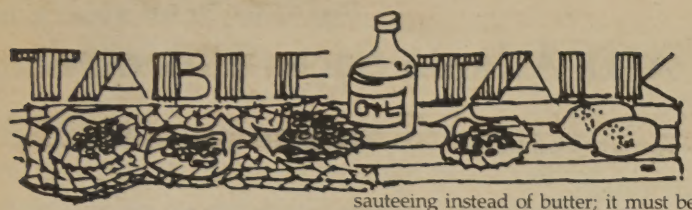

Coquilles St. Jacques

Shells of Saint James? An old legend tells us that a nobleman, the Lord of Maya, about to be married, was riding in the wedding procession on the coast of Spanish Galicia when his horse proved to be carrying the body of the apostle St. James the Greater. Horse and rider returned to land, escorting the body of the saint, both by then covered with scallop shells.

This legend is one of the stories recounted to explain why the scallop shell is the symbol of St. James. The shell is also the symbol of the devout who made what was for several centuries the major pilgrimage of Europe to the Galician shrine of Santiago de Compostela to pray before the body of Saint James, or Saint Jacques in French.

In Atlanta our scallops are not coquilles (shells)—in Europe scallops are sold in the shell—but supermarkets, fish counter items. We have two types available—sea scallops and bay scallops. Sea scallops are the larger of the two, about the size of a half-dollar and one inch thick and cost around $7.00 per pound. Bay scallops are the smaller, about the size of a dime and one-half inch thick, priced around $3.00 per pound.

Don't be trusting, however, and simply walk into the grocery and order-up scallops. You could get something else that looks the same. I suggest you buy the bay scallops as they have a sweeter, nuttier flavor. Ask your fishmonger to let you smell before you buy. They should have a light fishy ordor, fresh and smelling of salt water. If they have a strong fishy smell chances are they are plugs of shark that are being passed off as scallops. Don't ever buy fish there again!

Scallops must be cooked carefully. They take only three or four minutes. If you cook with sea scallops—12 to 15 per pound—either slice them or quarter them before cooking. Bay scallops—about 40 per pound—need only washing and drying.

Always remember that scallops, as one of the more perishable shellfish, must be cooked as soon as possible after purchasing—or after defrosting if they are bought frozen. A pound of scallops will serve four persons generously.

I cannot emphasize too strongly one very important rule in cooking scallops: do not overcook them. With even an extra minute or two of heat, their fine tender flesh will shrink and become tough and chewy, with no flavor.

When frying or sauteeing scallops or when broiling them allow three minutes, never more than five. Always dry scallops thoroughly when they are to be sauteed, fried or broiled. Use oil in sauteeing instead of butter; it must be very hot so the scallops brown lightly before any of their moisture cooks out. Fry or saute scallops a few at a time. Overcrowding reduces the heat of the fat and prevents them from browning quickly. If you cook scallops in liquid—white wine or in court boullion, allow about six minutes.

One of my favorites is "Scallops with Fettuccine."

Pasta:
- 3/4 lb Fettuccine
- 1 tablespoon salt
- 6 tablespoons oil

Sauce:
- 1 pkg frozen tiny green peas
- 1 small onion or 2 shallots, finely minced
- 1 stalk celery, finely minced
- 1 tablespoon butter
- 1 envelope "Knorr" Newburg Sauce:
- 1/2 cup white wine
- 3/4 cup sweet milk
- 2 tablespoons oil
- 1 lb bay scallops
- 1/2 cup Italian Parmesian cheese, grated
- 3/4 cup Swiss cheese, grated
- 1/2 cup fresh parsley, finely minced

1. Bring a large pot of water to a rapid boil. Add salt. Place pasta in water and cook until just tender. About six minutes for fresh pasta. Plain, unflavored, fresh pasta is recommended for this dish. Or, about 10 minutes with dried pasta if fresh pasta is unavailable.

2. Prepare green peas as directed on package. Drain and reserve.

3. Place butter, onion and celery in 1-1/2 quart sauce pan, and, over low heat, saute until tender.

4. Add wine and milk. Stir in Newburg Sauce mix and continue as directed on package. When thickened remove from heat and reserve.

5. In two tablespoons of very hot oil, saute the dried scallops for five minutes over high heat, stirring twice.

6. Drain pasta. In pot where the pasta cooked, return the pasta and place over very low heat. Add six tablesppons of oil and toss.

7. Add reserved, drained scallops and toss. Add Newburg sauce, green peas, parsley, Parmesian and Swiss cheese. Toss quickly.

8. Remove from heat and serve on warmed plates, at once.

To achieve the best texture and flavor this dish should be served as soon as it is tossed. If serving is delayed the pasta becomes thick and pasty. I like to serve a crisp broccoli with lemon juice glaze and a glass of white wine with this dish.

Do you know of another meal you can serve to four good friends for less than $10.00?

Michael Mungin

Reflections on the AIDS Memorial Service

A small cross-section of the Atlanta gay community, their friends and relatives, gathered for an "Ecumenical Memorial Service for People with AIDS" at All Saints Episcopal Church on Sunday, June 30th at 4 pm. Held in conjunction with other Pride Week activities, the service attempted to synthesize numerous religious traditions while paying tribute to those who have died of AIDS. Although a liturgical framework for the service was weak and contrived, in order to accommodate a panoply of visible gay and gay-sensitive clergy (with the notable absence of the Reverend Ken South, United Church of Christ and Director of AID Atlanta, who was in Iowa for a denominational conference), two competing themes emerged among the interwoven strands of the service, which deserve further theological or pastoral reflection.

One pervasive theme of the memorial service was an otherworldliness which was, however unintentionally, exclusively Christocentric and therefore not truly ecumenical, ironically addressed to a community most frequently persecuted by so-called Christian moralists. Judaism, for example, was accorded merely token representation (a single rabbi and the shortest scripture lesson and prayer); the rabbi did not even say Kaddish, the traditional prayer for mourners. Moreover, the single gospel reading and its attendant sermon by the Reverend Barbara Brown Taylor of All Saints, was taken not from an historically reliable, synoptic account of Jesus (in Mark, Matthew, or Luke), but from the theologically biased and unhistorical fourth gospel. Resurrectional accounts (in this case of Lazarus) and otherworldliness can neither lessen nor cancel the THIS-wordly realities of fear, suffering and loss. The gay community and others who are suffering from AIDS long for both spiritual catharsis and theological resolution (not to mention medical solution) *here and now*.

The otherworldly elements in the service did not provide either of these. An emotional catharsis like that of the candlelight procession from Crazy Ray'z to Piedmont Park (1983), or like that of viewing Rebecca Ranson's play, "Warren" (1984) was lacking. Those who sought an emotional purging of their anger or loss, or of their survivor guilt and fear of AIDS exposure, were left unsatisfied by these elements in the service. Moreover, the musical anthem not only reflected such otherworldliness, it proved an emotionally exploitative or manipulative rendition of some very bad theology, ironically an Anita Bryant themesong, "Amazing Grace."

Clearly then, the more theologically sound and spiritually helpful theme was that which focused upon this world, upon activity and memory. A list of those who have died was read antiphonally and two other meditations were offered, on by Reverend William S. Newell, United Church of Christ and himself a PWA, and one by E. Bruce Garner, secretary of AID Atlanta and liturgist for the service. Bill spoke first-hand of the experiences of diagnosis and hospitalization, and of the fear of dying and its psychological effects. He called the gay community to an incarnational task, to embody divine patience and compassion to our friends who are PWAs. Bruce described the non-discriminatory that AIDS strikes without regard for gender, race, class or sexual orientation. He described the frustrating and futile quest for "why" and the realization that God is not a cosmic rescuer, but is instead a co-suffering presence of compassion.

The service was in fact redeemed, both as a memorial and as practical theology, by the personable and unpretentious words of these two men, and by the very real spiritual presence of those named and unnamed whom we came to remember. Bill and Bruce helped to remind us that theological positions and otherwordly hopes are not the most important issues. God's real presence in the AIDS crisis and our best memorial to our deceased friends and loved ones is our coming together as a community and our acting both corporately and individually for the living -- for current PWAs, for the worried-well, and for one another. Compassionate action in the face of AIDS-devastation is our best tribute to our friends who have died and the most genuine worship of co-suffering divinity.

J. Michael Clark, M.Div., PhD

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Compton from p 7

detail and some intriguing visualizations. Comptom admits, however, that some fine artists are beginning to recognize commercial graphic art and advertizing as an art form in its own right.

Compton likes to challenge the limits of his abilities in his creative work: " I like doing things that people say can't be done." He goes on to describe his own works: "I like simplicity, it has always worked well for me in my music and my art. I had to learn long ago not to overwork a picture. There is a point where you have to learn to let go and stop."

Much of Compton's previous work was high contrast prints. After getting somewhat bored with this, he began to realize that he could use it in a different way by interjecting areas of color and thus regained his interest. He also began doing fantasy drawing freehand, where he often goes into elaborate detail. He also enjoys photography as a way of capturing details instantly.

Compton hopes to keep his artwork both fun and affordable. He wants to share his visions with many people.

"I would like to thank Atlanta for supporting my artwork and for offering me recognition as an individual. It means a lot to me to get to do this work."

Compton continues to pursue his career in music and this currently looks very promising for him. In the meantime, however, Atlantans can enjoy the works of this multi-talented man at The Bar throughout the month of July.

Stebbo Hill

David Goodstein

Dead at 53

David Goodstein, activist, author, and owner publisher of *The Advocate* died on June 22 from complications involving surgery for bowel cancer. Goodstein had resigned his position with Liberation Publications just weeks before to devote all his energy to healing his illness.

Goodstein was involved with law and politics in New York City in the early 1960's as well as being a successful investment counselor. He became active in the gay civil rights movement in 1970 after he was asked to resign from a position with a California financial institution because he was gay. He is quoted as saying, "I couldn't believe something so unfair could happen to me. Since then I've done everything I can to ensure that gay people need not accept second class status in this society."

He purchased *The Advocate* in 1975 when it was a local Los Angeles paper and is credited with doubling its circulation and expanding it to its present national scope. He was active in the human potential movement through the Advocate Experience (Experience Weekend) known by some as "Gay E.S.T." and through his book *Superliving*, a self-help guide to creating abundance.

The Advocate has requested that those wishing to remember Goodstein send donations supporting the needs of persons with AIDS or organizations involved in research toward eradicating AIDS.

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